

JANUARY 1972

GLAD TIDINGS



GLAD TIDINGS

January 1972

Vol. XLVIII

No. 1

Editor

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Published monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group
Glad Tidings Secretary.

Individual subscribers may
order direct from
Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

Please make all money orders
and cheques payable at par
to **Glad Tidings**.

Opinions expressed in articles
in the **Glad Tidings** are not
necessarily those of the
Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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A New Year

A New Day

A New Challenge

IN MISSION

in the 70s

A "NEW YEAR". How many times during the season now past we repeated the words — "HAPPY NEW YEAR!" For most of us, this was a time of much happiness and joy: a time when we prayed for "Peace on Earth, goodwill towards men" and that the brotherhood among all men would become a reality in our time. For the Christian who has experienced this joy and peace this is all very meaningful and we acknowledge with humble, grateful hearts the richness of the Christian heritage which is ours.

We know, as Christians, that the message of joy and peace was meant for all God's children and that we have a story to tell to the nations, in words loud and clear, that "Jesus is Lord of all creation" and that He came to be the Saviour of all they that dwell therein.

Almost 2,000 years ago, Jesus said, "I came that they may have life and have it abundantly." (John 10: 10, RSV.) Still there are many millions in this world of ours who have yet to hear of this abundant life and of the loving Heavenly Father who cares for them; to be aware that they have a right, as human beings, to share in this abundant life. We, who have experienced the love of God and accepted the Lordship of Jesus Christ in our own lives, must make this love known whenever and wherever possible.

Each of us has been given a "new year" with its opportunities for Christian service and witness and to help in bringing peace and goodwill among the nations of this world.

A "NEW DAY". We have begun a year of "new days" and have the choice of determining what use will be made of each one of these. We believe that as God has led us in the past, He will guide us each step of the way in the days which lie ahead, if we are willing to listen to the leading of His Holy Spirit. Many changes have taken place in the work of our Church and Society during the past year and we trust that God will work His purpose out through the life and witness of both in these "new days".

Today, as never before, the Christian Church must be aware of the hunger which exists in the world, of the poor, those who have been exploited and oppressed, of the many refugees and displaced peoples of the world who are looking to the Church for help in these days of unrest and uncertainty. We who live in a land of such luxury, are often so occupied with satisfying the desires of our own hearts, that we fail to hear this cry for help and thereby shirk our responsibility as individuals and as a Nation to meet the needs of those in distress. God has been very patient with us, showering blessings upon us far beyond our deserving. Could we not, each new day of the coming year, make the message of the Beatitudes a pattern for daily living, as followers of Jesus Christ?

A “NEW CHALLENGE”. Since the beginning of the Women’s Missionary Society more than one hundred years ago, the members have been involved in the mission of the church, making known the good news of salvation to those in our own land and in lands across the sea. Today a “new challenge” comes to us to launch out in a new direction in “mission”.

In our relationship with the new Board of World Missions, as women of the Presbyterian Church and as representatives appointed to that board by the Women’s Missionary Society, many exciting things already have happened. We have been challenged to enlarge our missionary family and to accept a share in the total mission programme of the Church at home and overseas; to have a closer relationship with the Missionary and Christian Education Departments of the Church and participate in a “team Ministry”.

We have been challenged to find “new ways for new days” in interpreting the mission of the church at all levels of our Society’s work. This could result in an increased effort on the part of all our members to pray more diligently, to study and continue our financial support as God reveals His will and purpose for us during 1972.

Shalom: May God’s Peace be with you during the coming year.

—Laura Burnett, President, W.M.S., W.D.

*O keep us building, Master; may our hand
Ne’er falter when the dream is in our hearts,
When to our ears there come divine commands
and all the pride of sinful will departs;
We build with Thee, O grant enduring worth
Until the heavenly Kingdom comes on earth.*

—Purs E. Deitz. (Tune: Finlandia)

A PRACTICAL PRAYER

by MARY PECKOVER

Paul's letters are full of prayers. Some are prayers of praise and thanksgiving to God. Others are prayers for the spiritual welfare of his friends. We can gain a great deal of help in our own prayer life by studying those of Paul and making them our own. Many of the same needs and shortcomings of Paul's fellow Christians are found in us too.

A good example of prayer for others can be found in Colossians 1: 9-12. This prayer is an immensely rich one and well suited to our own use for others and for ourselves. It surveys the needs of the Christian life and is overflowing with love and thanksgiving.

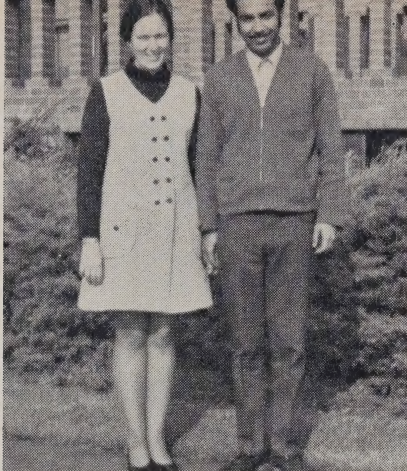
This is a practical prayer. It starts out by asking God for wisdom and spiritual understanding. These virtues are not desired just for themselves but as guides to us in our daily living. With wisdom and spiritual understanding our lives will be more worthy of the Lord. Paul believes that understanding and practice go hand in hand.

Then Paul urges an active goodness. He asks that his friends may become fruitful in every good work (v.10). Again he stresses that learning and action must go together. We cannot honestly do one without the other.

The prayer does not ask that Christians may be spared any troubles. Rather, Paul asks that they may be given strength and patience to cope with any difficulties they may meet. Do you notice that he asks that their strength and patience will be accompanied by joy? We do not usually think of joy at a time of trouble. This has been very evident, however, in the lives of Christians down through the ages. When we have a knowledge of God and follow his leading, we can find this joy and be filled with thanksgiving.

Read Colossians 1: 9-12 over again slowly and thoughtfully, use its words as your own prayer. In the prayer below I have adapted this passage from "Good News for Modern Man":

Let us ask God to fill us with the knowledge of his will; to fill us with all the wisdom and understanding that his Spirit gives. Give us wisdom so that we will be able to live as the Lord wants, and always do what pleases him. We pray that our lives will be fruitful in all kinds of good works and that we will grow in our knowledge of God. May we be made strong with all the strength which comes from God's glorious might, that we may be able to endure everything with patience. Let us give thanks, with joy, to the Father and we ask that we may be made fit to share what God has reserved for his people in the kingdom of light. Amen.



Cathie and Clarence

Missionary to INDIA

by HELEN C. YOUNG

Clarence McMullen has been recognized as a missionary of The Presbyterian Church in Canada to teach sociology at Baring Union Christian College in India. This is the first appointment of its kind by this Church as Mr. McMullen is an Indian citizen and has been in Canada for the past two years doing graduate studies in sociology at the University of Toronto. He entered the University with a graduate scholarship and also had a teaching assistantship in that department. He has now received his M.A. in Sociology.

Clarence's wife Cathie is a Canadian citizen who was appointed by the Women's Missionary Society, W. D. in 1963 to serve as a missionary nurse in India. While in India she met Clarence who was teaching languages to new missionaries in his country. They were married and a three year old son Paul *Rajive* was born in India. Fourteen months ago, in Canada, a daughter *Promila*

Catherine was born. So, on November 16, two Indian citizens, Clarence and Rajive, and two Canadian citizens, Cathie and Promila, left Canada for the McMullen home in India.

Clarence himself was born in a remote village in the Himalaya Mountains 8,000 feet above sea level. His father, who was a teacher, died when Clarence was 14 years of age. His mother was a nurse. There was no electricity in the village and no automobiles had visited there until Clarence was in Grade 3 (about 8 or 9 years of age). The mode of travel had always been on horseback or on foot. Then roads began to open up, and one day a great event was to be celebrated — the three schools were closed — and everyone turned out to see the first bus arrive in the village!

After service in the army and having graduated from Baring College and a Government College with a B.A. with Honors in English

Literature, Clarence visited the Missionary Language School at Mussorie. Teachers were wanted. He applied and got a position. He taught there for nine years and during that time he met Cathie.

There are quite a number of Christian Colleges in India, such as Lucknow and Madras, but Baring Union Christian College is the only one north of New Delhi. It was started as a high school 100 years ago by the Rev. Mr. Baring, an American Presbyterian. It is now affiliated with the University of Punjab and awards Bachelor degrees in Arts, Science and Engineering, as well as giving post-graduate courses in English Literature and some other subjects.

There are about 1,500 students at Baring College. It is situated in an area where 90 to 95% of the people are non-Christian. Most are Sikhs, which is a form of Hinduism.

Clarence will teach sociology there and has been asked to do research into the methodology of social research as well as research for the Christian Institute for Sikh Studies. He will be studying the social, economic and religious aspects of Sikhism and how to relate them to Christianity.

Asked specifically about his purpose in wishing to go as a Christian missionary to Baring College, he said "I believe basically and essentially that a person should do what is put before him. Whatever God's plan is will come into being. Mainly our purpose is to live a Christian

life so that people can see."

He said Christians going to other countries today are going as ambassadors and it is essential that this continue, otherwise the Church loses its relationships. But, he added, exchange should be both ways.

Cathie hopes to become involved in medical clinics in the villages as she was before, and she expects to work in the college dispensary for two hours each morning. She and Clarence both feel that good rapport with the people is extremely important and their home is always open. There will probably be a Sunday School there for the children on Sunday afternoons and hopefully Bible study for the adults at some other time.

We hope to hear from the McMullens frequently and ask our readers to remember them, and the Sikh people with whom they work, in prayer.

* * *

BOOK REVIEW

FOR EVERYTHING A SEASON
by Joan P. Berry, G. R. Welch Co.,
Ltd., \$1.60.

Here is a little book with a different approach to "the year as lived by a Christian". The author's short hymns, prayers and meditations are lively and thoughtful. Particularly useful for personal devotions, some materials could also be used at group meetings.



INTRODUCING

Mrs. A. Glenn Thompson

On May 2nd, 1971, Mrs. A. Glenn Thompson was the first lady to be elected as an elder in St. James Presbyterian Church, Stouffville, Ontario. Appointed by the church session as commissioner to the 97th General Assembly in June, she was invited to assist in serving at the service of Communion when the sacrament of the Lord's Supper was observed at the Wednesday morning session.

Mrs. Thompson has spent many years in the work of the church. Becoming a member of St. James Church in 1943, she became President of the W.M.S. Auxiliary of that church the following year and continued in that office through 1949. During the time between 1954 to 1956 she served as Secretary of the group and following this became Secretary for Associate Members until 1965 when she became Friendship and Service Secretary, an office which she still holds.

For years Mrs. Thompson has been leader of a study group in the church. When the W.M.S. of St. James celebrated their 75th anni-

versary, she wrote a most interesting history of the Auxiliary and presented it at the Easter Thankoffering Service in 1969.

From May 1957 until 1961, Mrs. Thompson was President of the Women's Missionary Society (W.D.) and at this time still holds an office as Vice-president. She was Chairman of the National Committee and at present is Chairman of the Overseas Committee of Council Executive. When the 97th General Assembly established a Board of World Missions to come into being on July 1, 1971, Mrs. Thompson was named Vice-chairman.

Within her own church and the church at large, Mrs. Thompson is a tireless worker and is ready at all times to serve where God has called her.

(Submitted by Mrs. W. J. Boyce, Stouffville, Ontario.)

The women of First Church, Brandon, Manitoba, have doubled their subscriptions to Glad Tidings for 1972. Good work, ladies! — HCY

Opting in TO THE WHOLE MISSION OPERATION

by R. P. CARTER, Director of Planning and Development

Our allegiance is to Christ, not our own machinery. Structures and procedures are to be modified as required in order to achieve our goals. (From a policy statement of the Administrative Council, October 1971.)

Many of you are already well aware of the changing situation in all parts of the world in which our mission work must be carried on. This requires constant review of mission policies and activities and the finding of new ways for new times.

It also requires a readiness to evaluate and to change the organizational structures by which we carry out our mission work. And this is what is happening both within the W.M.S. and in the new Board of World Missions.

ORGANIZATIONAL DEVELOPMENT NOW GOING ON IN THE MISSION BOARD

In a recent issue of the *Glad Tidings* there appeared a reprint of most of the Plan For Administrative Integration of Mission Work which was approved by General Assembly last June, and is now being implemented. By that Plan, a new Board

of World Missions was established.

The W.M.S., W.D. and W.M.S., E.D. representatives on the Board of World Missions now constitute almost one third of the Board's membership, and are taking an active part in the development of policy and organizational structure in the Board.

Miss Whale and Miss Kelly are serving as staff members of the Board of World Missions. On January first, 1972, the work of the W.M.S., W.D. in Canada and Overseas which they have directed will be transferred to the Board of World Missions, and will be administered henceforth through that Board.

Meanwhile, Committees of the Board are working very hard on matters of policy, and Board organization, so as to be ready to bring to General Assembly next June a plan of organization that will best serve the needs of the Board's work for the years immediately ahead.

Your prayers are needed for this planning work going on in the Board. It is complex and sometimes difficult. But its real purpose is to enable the Church's mission outreach to respond flexibly and effec-

tively to the mission opportunities and challenges confronting us in the rapidly changing times in which we live.

It is important to keep mission purpose in focus, so that the organization is always viewed as a means, not an end. Organizational changes must provide the means for more purposeful and effective engagement in mission.

(From the "Plan For Administrative Integration of Mission Work in Canada and Overseas . . .")

IS THE W.M.S. ON THE WAY OUT?

Only if it loses its vision, vitality and the will to serve. Any organization can outlive its usefulness, and be replaced by others that are more effective. But the W.M.S., at its best, represents that concern for mission outreach which is the very essence of the Church's life.

In this decade of the 1970's, we Canadian Presbyterians have entered a period where renewal of Church life and a deepening of missionary concern is already evident in every area of the country.

If the Church is coming alive to mission in a new way, surely the W.M.S. can and should be on its way in, not out! Integration of administration of its mission work into the Board of World Missions takes the Society into the heart of the Church's national and international mission work. You have not lost your mission program — you have opted in to the whole mission operation of the Church.

WOMEN'S PLACE IN THE CHURCH TODAY AND TOMORROW

The obvious course of action now is to aim for similar involvement and leadership in mission work in your congregation, your presbytery and your synod. The role of a missionary society in the Church is surely not to strive for a strong separate identity and an autonomous program, but to work to develop mission awareness, concern and action within the structures and programs of the Church itself.

In the past this has not been very easy to achieve. But today new doors are opening to the women of the Church. Officially at least, all offices, ministries and leadership roles are now open to you. Nevertheless, it will take time, perseverance, and a willingness to venture and take risks, if women are to assume their full place of leadership and service in the Church.

Let the Society at all levels take the initiative in working with ministers and elders, and all who are committed to Christ's mission. And let it be not only a matter of prayers and finances and information about missionaries — but above all a personal involvement in some form of outreach in Christ's name. When you become an active missionary yourself, even in a small way, your concern for the Church's mission will become vibrant, contagious, and fruitful. And isn't that what the W.M.S. and the Church are all about?

* * *



FROM NAPLES TO NIGERIA

Mr. MacKay served 1968-1970 on an ecumenical team in Italy. Here on the eve of departure for Nigeria he shares some of his experiences and impressions of the two years in Italy.

by HELEN C. YOUNG

Donald W. MacKay has been appointed to work in Nigeria with The Presbyterian Church there. He will serve as the pastor of the Port Harcourt congregation and in that urban setting hopes to work with the local people in a team ministry.

Following graduation from Presbyterian College Montreal in 1968, Mr. MacKay was appointed to serve in Naples, Italy, on an Ecumenical Team under the World Council of Churches.

Let us point out that an Ecumenical Team is not a team in the sense that all members work and live together at one project. It is a team in the sense that it is a group of Christians working under the World Council of Churches for the Protestant Churches of a particular country. When Donald MacKay went to Naples, he was one of three members of the team in that area, each working in a different project. There is a sense of working together and this team spirit is strengthened through periodic retreats where there is a time to share work experiences and study together.

In the community centre of Casa Mia, which means "My Home", Donald had specific responsibility in the role of an elder brother for a group of older teenage boys (16 to 21). The boys, who had been living in an orphanage up until then, were attending various schools, one taking a technical course, one a teacher's training course, and another chemistry. "It was as if my own brother was leaving when one boy

completed his course and left us to begin work in Switzerland," said Donald.

Gradually the work of the community and the development of a community centre became more demanding. He was assigned the job of making a survey to establish priorities, and as a result a new community centre was started in the low-income, semi-industrial Ponticelli area of about 60,000 people. The studies had indicated that the area needed very much what its name suggests — "little bridges". Most of all it needed social and spiritual bridges for understanding — bridges between people.

The centre started with a summer program in the backyard of a hospital, the children gathering around each morning under a canopy to participate in educational and recreational activities and Bible study. In the afternoons a bus took them swimming.

In November, two apartments were rented.

The survey had revealed that the facilities for kindergartens in the community were inadequate, with many families unable to afford to send their children to the established kindergarten or there was insufficient space for them.

One of the rented apartments was used for a kindergarten, licensed by the state, but supported by the Team. Two teachers who had worked on the summer program were hired. Forty children enrolled. Initially there was no fee for

the children, but later \$1 per month was requested. They arrived at 8:30 in the morning and stayed until three or four in the afternoon. A full course meal was served at noon.

One of the major tasks of the teachers was to teach the children Italian, for many of the parents had little or no schooling and a dialect of broken Italian was spoken in the homes. It was the first time the children had received instruction in the Italian language. They enjoyed the Bible study and also learned to sing. On special occasions, such as Christmas, Mother's Day and at the end of the year, they joined with the other children at the Centre in special programs.

It is hoped, however, that this kindergarten is just a stop-gap measure, and as soon as the government provides the facilities, this one will close.

School hours in Italy are from 8:30 to 1 o'clock, so in the afternoons in another part of the Centre, junior high students, who come from homes of two rooms for a family of six or seven, do homework in some subjects, e.g. Mathematics or English. A teacher and older teenage volunteers assist them. Unfortunately many teachers in the schools are only teaching because they couldn't get other jobs and they want to earn the money, so the young people need not only help with their lessons but some moral encouragement. At the Centre, they find people who care.

Once the young people are coming regularly to the Centre, a contact is made with the parents, and the team members and the teachers begin to visit in the homes. "I found it very meaningful to meet with people in their homes . . . sometimes over coffee, or a meal, sharing with them the common concerns of their lives . . . Some of the kids became very dear to me, and if anything happened we knew the parents were concerned."

As these two programs got established, it became evident that there was also a need for some type of training for older teenagers 17 and up who had left school and gone to work, but still wanted to continue their education. With the help of a few local Protestant teachers who volunteered to come two or three nights a week to teach, an evening school was started. The idea was not only to teach them so they could get diplomas, but more important to show them the reason that they needed an education, and make them aware of their social responsibility in the community — that a lot of the problems can be solved if they are aware—and that it is part of their responsibility to work to become better people and form a better community.

Sometimes they took trips to points of interest such as museums and once they went to the Opera House at San Carlo. Most of them had never been in a museum before or seen an opera.

Mr. MacKay and the other vol-



Donald and "the boys"

unteers attempted to work in an indigenous way with the local people to help them for Christ's sake for

A typical street in the Ponticelli area of Naples



whatever time they were there. This kind of work, he believes, is pure evangelism. "What is the difference in working with people with love evangelistically and prostelizing?" he said.

In this kind of assignment you train someone, in this case an Italian, to take over your job. This is what overseas volunteers are doing in many countries of the world. The volunteer must be able to adapt to the situation and work with people in the local situation. Mr. MacKay told me that working on such teams in Italy are volunteers from Germany, England, Argentina, Brazil, Switzerland, and Australia. He believes that this is the kind of approach which must be taken in all mission work in the future — the

Christian worker must work with the people in the local community under their direction. He adds that it should be a two-way street, and he would like to see people from other countries coming to Canada to work in a similar way.

Now on to Nigeria — to a different setting but with similar social needs. The Port Harcourt area in Nigeria, where he will be working, has a population of 60,000, which is the same size as the Ponticelli area of Naples. It suffered greatly economically and socially in the civil war. The Presbyterian Church of Nigeria hopes there can be a return to a city which knows the presence of the Church at the heart of its life — and has invited Mr. MacKay to help make this possible.

Your Prayers are asked

- for Misses Athalie Read and Barbara Raymond, that they may be guided and encouraged in their inner city ministry at Flora House, Winnipeg.
- for the children who attend the clubs at Flora House, that the seed sown may bear much fruit and that the parents of these children also may be reached through the Flora House ministry.
- for all new officers of local groups as they take office that they may recognize the opportunity they have for service and may have the support of all members.
- for the W.M.S. Council Executive and all who plan for the work of staff that wise decisions may be made which will result in effective service.
- for Mr. and Mrs. Clarence McMullen, as he takes up the position as sociology teacher in Baring Union Christian College in India.
- for Rev. D. W. MacKay, Rev. and Mrs. R. Wilson and Dr. & Mrs. R. A. Unger who are now working with our friends in the Presbyterian Church of Nigeria.

OFFICERS' CORNER



"The years of man are the looms of God". The warp threads of 1972 are in place, and we ourselves must fill in the woof. January for W.M.S. Groups is a "beginning" month, when new presidents take over, new treasurers balance accounts, new Executives talk over plans, and here and there new study programmes begin. Those who have been in office *re-new*. The busy shuttles carry threads of devotion, sacrifice, prayer, understanding, common sense, skill, love for fellow-man. **OFFICERS** and **MEMBERS** alike — Do not snarl them up, nor cut them short.

"Something new" — for **PROGRAMME CONVENERS!** — The "Nigeria Programme" outline in the study series on Africa is now ready

and may be ordered from the W.M.S. Book Room.

"Something re-newed" — Two pamphlets (in the series "How to Organize a Women's Group in your Church") "Organizing Church Women" and "The Women's Missionary Society" (structure, history, purpose, work) have been updated. Send your requests for them to the Secretary for Adult Work, Room 100, 50 Wynford Dr., Don Mills. Interested members in Groups not new could find in the second pamphlet a renewal in understanding of what W.M.S. is.

"What's New?" **MEMBERS** — In tying up the threads of 1971, did you remember your renewal subscription to *Glad Tidings*? Read it to find out what's new in mission in our Society, our Church, and the Christian Church in the world. Join in a "new Subscriber" campaign. What's new is *news* — what's new is *now*.

NOTE:

W.M.S. MEMBERSHIP PINS

10K Gold Honorary Membership Pin ...	\$10.05
10K Gold Life Membership Pin	7.15
Sterling Silver Membership Pin	2.90
Junior Pin, Metal Gilt	2.60
Adding 10K Gold Bar to customer's pin (requires 6-8 weeks)	9.15

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).



So, it's a game . . .



. . . you have to plan . . .



. . . and laugh a little . . .



. . . a team for youth ministry . . .

. . . all together now!



Organization Staff Meets

From October 12-14, 1971 the staff of the Organization Department of the Women's Missionary Society, W.D. met together in Ewart College, Toronto. It was a time for getting better acquainted with each other as it was the first time that former Regional Secretaries and the Presbytery Deaconesses, who were transferred to the Organization Department, had met together as one staff. These are the staff people of the Women's Missionary Society who serve as educational resource people representing the Society and the Board of Christian Education. Therefore those involved in the meeting included members of the national staff of the Board of Christian Education and of the Organization Department. The staff appreciated the presence of the President of the W.M.S. and the Chairman of the Organization Committee at some of the sessions. The meeting offered an opportunity for staff to share training experiences, to learn of recent developments in church boards and committees and to discuss how they could work together that their service to the church might be more effective.

The thinking of the staff at this

meeting and of the Area Consultations held earlier in 1971 are being considered seriously as plans are made for the future work of the staff.

MISS MARY-LOU FUNSTON

The Organization Department is happy to welcome Miss Mary-Lou Funston to the staff of the depart-

ment as of November 15, 1971. Miss Funston served on the Staff of the National Department as a Presbytery Deaconess in Brandon Presbytery and then in Westminster Presbytery. She has been on leave of absence for two years which she spent in Australia and Scotland. She now returns to serve in education with the Organization Department.

THE WMS AT WORK

B.C. Synodical

The annual meeting of the Synod of British Columbia held in First Presbyterian Church, New Westminster, B.C., Oct. 15-18, 1971 was unique in that for the first time in the history of our synod the B.C. Synodical of the W.M.S. was represented on the planning committee and its members attended all sessions and participated in all the workshops.

The theme "Man Freed for Mission" was developed in a variety of ways including speakers, panels, discussion groups and workshops. The underlying emphasis which came through, no matter what the presentation, was that man only finds true freedom in Jesus Christ and our mission is to share this with others.

Workshop sessions were concerned with the Bible Study Work Book, New Machines and the New Humanity and World Mission.

The Saturday evening session was a mini-Congress '71 and the whole program imparted something of the Congress atmosphere to those who had not attended Guelph. The young people in the area who had attended added greatly to the informal and spontaneous singing and exchange of experiences.

All the sessions were marked by a real feeling of the need for the personalized approach in our witnessing.

This experiment in having men, women and young people meeting with the clergy and representative elders of our congregations certainly proved that contrary to Shakespeare's observation "crabbed age and youth" can meet together productively when the generation gap is bridged by the common knowledge that we are bound together by the love of Christ and our concern for others.

The executive of the B.C. Synodical met together with other women delegates at a special luncheon pre-

pared by the women of Gordon Presbyterian Church, Burnaby, B.C.

Special speakers for the joint Synod and Synodical meetings included Dr. Murdo Nicolson, Rev. John Robson, Dr. Hugh Davidson, Dr. A. E. Bailey, Dr. E. H. Johnson and Rev. Malcolm Ransom.

—Margaret Walker,
Press Secretary.

Affiliation Service In Guelph

A service of affiliation with the Women's Association of Calvin Presbyterian Church, Kitchener, was an important feature of the fall executive meeting of Guelph Presbyterial held recently in Calvin Church, Guelph. The impressive service was conducted by Mrs. D. R. Sinclair, Guelph, Presbyterial Secretary for Adult Groups.

The business session was devoted to plans for a Presbyterial workshop.

Founder Honored On 90th Birthday

The Knox Sunshine Missionary Auxiliary of Knox Church, Leamington, held its annual meeting in the chapel of the Sun Parlor Home for Senior Citizens on November 4.

The meeting was held at the Sun Parlor Home to do honor to the founder of the Sunshine Auxiliary, Mrs. James Reid, who was celebrating her 90th birthday. The Sun-

shine Auxiliary was formed by Mrs. Reid at a meeting in her home in 1928, and has held a monthly meeting the first Thursday of each month ever since.

Lively Program By Presbyterials

Each of the presbyterials in Saskatchewan Synodical was responsible for part of the program of the semi-annual meeting held in St. Mark's Church, Moose Jaw, October 16, 1971. The theme was "The Light of the World" (John 8:12). Each of their presentations could have been used as a program in a local group.

A skit "Christ is the Answer"* was used to introduce the Bible study. A flip chart presentation by Miss May Nutt, Secretary for Adult Work, on the WMS, WD, and the Board of World Missions, was followed by a number of questions from the group, and Miss Dorothy Keller assisted Miss Nutt in answering the questions.

"The Word" was a presentation of suggested methods of Bible study, taken from "Chart for Adventure", and presented by means of large flash cards.

The Mission study on Africa was introduced by means of a tape of Africa songs and a presentation of some of the resources.

*Mimeographed copies of the skit "Christ is the Answer" are available from the Organizational Department, 50 Wynford Dr., Don Mills, Ont.

Anniversaries of Groups

The 85th anniversary of the WMS group of Burns Church, Mosa, Ont., and the 75th anniversary of the WMS group of St. Andrew's Church, Dresden, Ont., were celebrated recently. Mrs. Fred Creasey addressed both gatherings on the theme "Yesterday, Today and Tomorrow." Guests were present from the neighbouring congregations at both places and Mosa group reports that donations and messages were received from far and near. In the church hall at Dresden, old minute books, scrap-books and pictures were on display.

About 135 ladies from local churches and WMS groups in Bruce-Owen Sound Presbyterial attended the 90th Anniversary service of the WMS group of Geneva Church, Chesley, Ont. Miss Mary Whale, Assistant Secretary of the Board of World Missions, told of conditions in India and of the Pakistani refugees there. Miss Diana Wadsworth, who is a teacher at the Helen MacDonald School in Jhansi, India, and formerly a teacher at Chesley High School, also attended.

Fall Thankoffering Meetings

Work among the students at the Helen MacDonald School in Jhansi, India, was described at a WMS fall thankoffering meeting at Central Church, Brantford. Miss Diana Wadsworth, on furlough, showed slides and told of the work in the School.

At the thankoffering meeting in

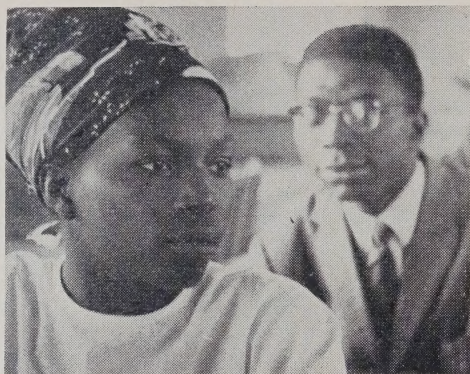
Glamis, Ont., guests attended from Paisley, Tiverton and Glamis Baptist Church. Miss Hazel MacDonald of Goderich gave a very interesting and humorous report with slides on the two years she spent in Kenya, Africa, teaching in a boarding school.

The work at Armagh was the speaker's topic at the joint thankoffering meeting of Owaissa WMS group and the evening group of Weston Church. Mrs. Merle Gerard, a member of the Board of Governors of Armagh, told how the Home has grown from room for 12 girls to one for 22 with a staff of 12, one of whom teaches in the classroom. The school is under the Peel Board of Education and is classed as a high school. Mrs. Gerard illustrated her talk with slides.

"We Must Serve" was the theme of the fall rally held in First Church, Brandon. Mrs. E. Leeson, synodical president, urged the women to use their talents and work together to serve in every way possible. By means of an interview by several of the ladies with Miss May Nutt, the work of the Society and possibilities for the future were explored. Miss Nutt and Miss Diane Tait, using a variety of resources — slides, cassettes, role playing, play reading and research, introduced a selection of mission study materials.

Seventy-two ladies attended the fall rally of Saugeen Presbyterial held in the Presbyterian Church at Holstein. The Rev. Grant Mac-

(Cont'd on p. 22)



Suggestions for supplementing
the Africa study material.

“THAR’S GOLD IN THEM THAR HILLS”

by MRS. A. H. McKAGUE

Well, not exactly gold — but real nuggets, just the same, of information about the Overseas mission work we support. You can dig out a good many of them yourself. Not out of the hills, of course, even if the psalmist did turn to them for his inspiration — but from the pages of *Glad Tidings*. Let's look at some of the 1971 copies, which you have kept in your household archives, for the “now news” which you can add to the monthly study outlines.

If you are a Programme Convener, you and your Committee may have to approach the task with cer-

tain requisites in mind. If you are but a seeker after information about “our” missionaries, you have wide scope. This year the new Adult Studies offer a choice of programme — “The New Generation in Africa,” and/or “The Mission Work of the Presbyterian Church in Canada”. What help can the *Glad Tidings* give you in programming?

Both those who study the problems and dilemmas of modern Africa, and the Presbyterian Church in Canada mission work will be including Nigeria in their sessions

June-July and October issues of *Glad Tidings* offer news of appointments to work in Nigerian life and Church. Go through the "come-alive" article by Joan Gowland (October issue) on her teaching as a CUSO volunteer in the back-country of that land. Then you'll know what "harmatan" is. The May magazine goes back to the roots of life in telling of the rehabilitation of the farmlands and cottage industries in rural Nigeria. The happy fate of some children lost during the war appears in October's "Suffer the little children."

What's it like to be the mother of a Canadian family on a two-year stint in Zambia? Read what Mrs. Norma Proudfoot says about it in the October issue.

One prong of the W.M.S. thrust into the world has for many years been the provision of grants to help subsidize the publication and distribution of Christian Literature. Sometimes I wonder if our members realize what a necessary thrust this is, and how powerful a one it could be if we all got behind it — and *pushed*. Certainly no study on Africa should neglect mentioning the Africa Literature Centre at Kitwe, Zambia, where African writers and artists are trained, and to which we give a grant. I could not but stand in admiration on finishing the really excellent "Voices of New Africa" by Mr. Ezekiel Makunike, the Centre's Director, outlining the work of the Centre (November). And oops! I almost missed this one

— pages 14-18 of the May issue — which introduces us to Dr. Marion Van Horne, a dynamic presence throughout the Christian Literature publishing world, to whose work we also give a grant.

Now in all these articles we have flesh with which to clothe the bare bones of our meeting — if we can just decide what form it is to take. How the articles can be used in programme demands somewhat more than the reading of them aloud at the meeting. A quiz, provided that everyone had done homework, would have a more lasting effect. Or how about members assuming the roles of workers, black and white in Zambia and Nigeria as each tells of "My Part in the Dawn of Africa, As I See It"? "I" is many people — a CUSO teacher; an instructor in weaving; Canadian Presbyterian workers; Dr. Van Horne; a worker in the Child Welfare programme of the Christian Council of Nigeria; a Canadian mother; the Director of the Africa Literature Centre; a farm manager. No long-winded addresses. The telling of the part they play — and the background in which they play it — may take only a few sentences — so no one need fear to tackle it. Try it!

Oh! Oh! Don't tell me you threw out your 1971 *Glad Tidings* with the Christmas wrapping-paper!

N.B. A limited number of back copies of *Glad Tidings* are available from *Glad Tidings*, 50 Wynford Dr., Don Mills, Ont.

WMS at Work (Cont'd from p. 19)

Donald, Moderator of Presbytery, referred to the story of Martha and Mary and encouraged the women to take time to deepen their roots and faith and so fulfill the purpose of Mission. The Mission Study on Africa was introduced by means of film and song by Miss Lois Powrie. It was reported that a new CGIT group has been organized at Arthur.

The Fall Thankoffering meeting was held in Burgoyne Church with the Port Elgin Afternoon and the Beatrice Scott auxiliaries and guests in attendance. Mrs. A. McCannel chaired the meeting. Mrs. Bruce Lane favored all with a solo. Mrs. T. Gregson, of Owen Sound, guest speaker, was introduced. She told of her work with International students attending university. She volunteered her services to form Bible study groups, although many of the students were Moslems and Buddhists. Since moving to Owen Sound, Mrs. Gregson's volunteer work is two Bible groups in the Y.W.C.A. and with the Hospital auxiliary.

Newsletters

The fall executive of Lanark and Renfrew Presbyterial met in St. Andrew's Church, Arnprior, Ont., in September. Reports and plans for the future work of the Society were presented.

At the sectional meetings of Maitland Presbyterial held in Molesworth and Kinlough in October, Miss Jessie McPherson of Kincardine

was the guest speaker. She told of her service for twenty-one years in a Women's Correctional Institution at Portage la Prairie, Manitoba. She stressed that it was not the duty of the prison to punish the girls, but rather to try to rehabilitate them and to teach them to get along with other people in society. Miss McPherson noted that most of the delinquency was the result of neglect and lack of love from an early age.

The Women's Association of St. Andrew's, Welland, Ont., who sponsored two members to the Presbyterian Congress, write that the impact upon these two young women was tremendous and they brought back to the Association reports which were most inspiring.

The annual Calgary Presbyterial tea was held at the home of one of the members, Mrs. Lyle Caspell.

The Burning Bush Unit of St. Stephen's Presbyterian Church, Regina, held a Homecoming Dessert Party in the church hall recently. The hall was decorated with homecoming themes and the table was centred with fall flowers and green tapers on a lace cloth. Guests were former members of the group and greetings were received from Vancouver, Edmonton, Roblin, Winnipeg, Thunder Bay, Oakville, Hamilton and Toronto from those unable to attend. Mrs. Marjorie Lennox gave a report on the Mission Conference held in Jamestown, N.D. in June, and a community singsong was enjoyed.

THE CHURCH IN THE WORLD

Religion And Theatre Council

The termination of Religion and Theatre Council's activities as of October 31, 1971 is neither sudden nor disastrous. When the Council (originally known as The Christian Drama Council) was formed in 1954 good drama and related means of communication were little known in the churches. Now the situation has changed and as the Council's role ends it can take a share of credit for setting new standards of religious drama production and for stimulating and encouraging people to attempt new forms of worship in congregations across Canada.

The Council's sturdy offspring, The Company of Pilgrims, long since an independent body, continues to present a repertoire of fine religious plays to church and secular audiences.

Plans to Integrate Medical Services

In recent weeks the Christian Medical Commission (CMC) of the World Council of Churches has received pleas for assistance from government officials in Botswana and Papua-New Guinea. During this same period directors of church-sponsored medical facilities in Uganda and India sent SOS signals to the Geneva-based commission. All requested help in drawing up plans to integrate Protestant and Roman Catholic medical services

with government-owned facilities.

Mr. James McGilvray, CMC director, told the committee of the Commission on World Mission and Evangelism meeting recently that church agencies are experiencing increasing pressure from Third World governments to coordinate their hospitals with national health plans. "I expect this trend to become widespread in many lands within the next few years," he predicted. Helping the churches handle this pressure is one of CMC's top priorities, he said. Another priority is national and regional workshops with church leaders and government health personnel to discuss the philosophy of community health care. "Some medical missionary mandarins say we are forsaking individual care," noted Mr. McGilvray. "But we're concerned about the 65% of the population in countries of Asia, Africa and Latin America who get no care while only 15% of the people are reached by the hospitals. CMC is working with the skilled personnel of these hospitals to see whether they can play a more relevant role in ministering to the whole community.

YWCA Sponsors Institutes to End Racism

Sixteen national institutes and a workshop designed to bring about change that will help to end racism in the U.S. have been announced by the National Board of the Young

Women's Christian Association. The institutes, based on a "web of racism" as it intersects various aspects of life in the U.S., i.e., housing, education, justice before the law, among others, are another step in what the YWCA calls its "continuing effort to achieve its 'End Racism' goal set in 1970." The YWCA says: "We have voted to thrust the power of our more than 2,000,000 members behind this imperative. We are aware that racism must end if we are going to achieve our purpose, based on Christian tradition, which compels us to work for peace and justice, freedom and dignity for all people."

Indian Christians To Serve as Missionaries

An appeal to Indian Christians to serve as missionaries for their faith is sounded by an Indian leader, the Rev. D. P. Titus, secretary of the Council of Evangelism of the Methodist Church in Southern Asia (MCSA). He cites what he calls "an unprecedented rise and growth in missions" in the areas of the world that are referred to as "Third World" — Africa, Asia and Latin America. "Missions and churches are growing in the Third World at a fantastic rate," he says. "Whenever there is a national renaissance, there is hunger of the soul and mind. In an age of revolution, perhaps there is more openness to changing spiritual allegiance as well. More than half the world population resides in Asia, but 99 peo-

ple out of 100 have not received Christ even nominally. Indian Christians must raise more men and women for missions, and more prayers."

Revival Meetings Planned For Indonesia in 1972

The Indonesian Council of Churches, meeting in its Seventh Triennial Assembly, called the churches to enter into a national five-year plan of development. They urged individual churches "to enter the struggle to liberate people from poverty, injustice and all that inhibits a free life and give them a sense of human dignity." Using the theme, "Sent Into the World," delegates from 40 member churches, representing 5 million Protestant Christians, issued an invitation to Evangelist Billy Graham to hold mass revival meetings in three Indonesian cities in 1972. The Council has requested that the term "crusade" not be used in publicizing the event, and Dr. Graham is being asked to centre his addresses on the theme of the Christian's responsibility for witness and service in the community. The Assembly also planned particular emphasis in the area of family-planning.

African Character For African Christianity

New theological attention to "the value of traditional religion in making a contribution toward African Christianity" was encouraged by an Anglican priest speaking at a recent

consultation in Tokyo on "Lutheranism in an Ecumenical Age." The Rev. John Mbiti, professor in religious studies at Makerere University, Kampala, Uganda, declared that "we are not content with seeing African Christians as carbon copies of European and American Christians. We believe Christianity is sufficiently unique and flexible to be accommodated in our particular environment, and that traditional religion is sufficiently compatible with Christianity to give it an African character."

Potter Reassesses Mission On CWME's 50th Birthday

When John R. Mott and J. H. Oldham founded the International Missionary Council just 50 years ago they saw it as a forum where missionaries could trade ideas on how to take the Christian gospel to the non-Christian world. Today the crisis of faith present on all six continents considerably complicates the task of mission, according to Dr. Philip Potter, director of the Commission on World Mission and Evangelism (CWME) of the World Council of Churches.

Contrasting the early years of the IMC with CWME's task today, Dr. Potter said the pioneers considered a "motivation to mission" as sufficient grounds for co-operation and deliberately excluded facing doctrinal differences.

"Today the world will not let us avoid the theological issues", he said. "If the CWME assembly in

Bangkok tries to escape from considering the content of the Gospel and its relevance for the world, I fear our credibility will be severely damaged. This is why we have put salvation at the heart of our assembly.

"Discussions within the Faith and Order Commission on conciliarity have also forced us to ask how far international cooperation can bring to birth the new things required by the times," said Dr. Potter. "Today the need is not simply for counsel but for commitment. The question is whether we are willing to face within our own churches the controversial character of the missionary task in a controversial world."

Ask For Guidelines In Children's TV

The Board for Homeland Ministries of the 2,000,000-member United Church of Christ in the USA has asked the Federal Communications Commission to adopt guidelines for children's television programs that would cut down on violence, eliminate racism, protect children from sales exploitations, and make programs both more informative and more entertaining than they now are.

Program to Establish Lay Bible Groups

Church leaders meeting at the Philippines Congress on Evangelism recently were encouraged by the experiment in lay evangelistic

groups and decided to work together in a five-year program with the goal of establishing 10,000 Lay Evangelistic Bible Groups by the end of 1973. The emphasis within groups is the study of selected passages of the Bible and prayer, handled in such a way as to be relevant to the skeptical and unbelieving. The structure provides basically for a relationship where people join a small fellowship circle and feel Christian love.

Young People Share Views

An eleven-member, multiracial, interconfessional group of young people from the USA spent six weeks last summer in Sydney, Australia, exchanging views on the race issue with youth there. Besides the advisors, black teachers in San Diego's school system, the team consisted of three whites, three blacks, two Chicanos and one Indian. The project was sponsored under United Presbyterian auspices, but the young people were from several Protestant and Roman Catholic churches. The Australian Council of Churches hosted the visit. The issues discussed ranged from the U.S. racial situation to Australia's immigration regulations and the place of the aborigines in that country.

Common Market Debate Enters The Pulpit

British church leaders have joined in discussion over Britain's entry into the European Common

Market. Although the issue is primarily one of politics and economics, the church leaders agree that the future of the European Economic Community is of great concern to Christians. Many clergy are expressing support for membership in sermons and church periodicals.

In "the great debate", bishops and clergy are among the leading pro-Marketeters although the British Labour Party at its recent annual conference voted five to one against Britain's entry.

The Bishop of Guildford, Dr. George Reindorp, said in his October diocesan letter, "As a Christian, I want to cement more closely the bonds of culture, the treasures of literature, the realms of music, all the common aspirations which make Europe and ourselves natural partners and span the minor differences of language and custom."

Christian Peace Assembly Met in Prague

The Fourth All Christian Peace Assembly in Prague this fall took as its theme "Our Common Responsibility for a Better World". Six sub-themes were: Indo-China for the Indo-Chinese, Peace in the Near East, European Security, Justice for Latin America, the Liberation Front and the Struggle Against Racism.

Resolutions affirmed the Security Council resolution of November 1967 as the basis for a just solution to the Middle East crisis; urged the convoking without delay of a pan-

European conference on security as a first step towards creating a system of collective security in Europe; called for breaking off all relations with South Africa; urged all churches and Christians to cooperate wholeheartedly with the World Council of Churches' Programme to Combat Racism; and called for cessation of the war in Vietnam.

A resolution on East Pakistan said the West Pakistan government should move towards a political solution by arranging for a representative government in Pakistan on the basis of the expressed wishes of the people. It asked that Sheik Mujibur Rahman be immediately released from jail along with other political prisoners from East Bengal, and said the international community should take full responsibility for the maintenance of refugees now in India.

"School on Wheels" In Zambia

Under development in Zambia is a "School on Wheels" at the Mindolo Ecumenical Center in Zambia. Courses in the school are "mini" courses in sewing, cooking, knitting, budgeting, mothercraft and first aid, following the plan for the longer courses at the Mindolo Ecumenical Foundation. Leaders say the School on Wheels can move into rural areas, reaching women who cannot leave the villages, and can strengthen agricultural programs by providing a follow-up for former students at Mindolo.

Prayer, Sacrifice Asked For Pakistani Refugees

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, has requested an immediate and dramatic increase in financial aid to help India care for almost 10 million Pakistani refugees.

"The earliest delivery of significant amounts of aid is necessary to prevent this burden of caring for refugees from having a seriously distorting effect on the economic, social and political life of India . . .", Dr. Blake said.

New Ministry In Argentina

Development of an interdenominational urban program in downtown Buenos Aires, Argentina, on the premises of the century-old First Methodist Church is providing a new Spanish-language ministry, following a traditional ministry to English-speaking residents and tourists. New ministries include an open sanctuary for prayer during the day, concerts, cultural activities, social services directed by a case worker and small group meetings. Those, as well as traditional services, are reported to be reaching more than 600 persons a month.

Blake Joins Appeal To End Killing In Vietnam

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, is among those who have signed a statement appealing to all

combatants in Indo-China to "Stop the Killing Now!" in the name of humanity. An advertisement appearing in the **International Herald-Tribune** of October 12 on behalf of the International Committee of Conscience said the war must be stopped "not only for the sake of the Vietnamese and the Laotians and the Cambodians and the young American soldiers, but for all our sakes. Our sense of humanity cannot survive these inhuman indecencies."

Pay Equalization For Clergy In Southern Africa Studied

Equalization of salaries for black and white church workers in South Africa was discussed at length by representatives of Lutheran mission agencies assisting the four regional black churches in Southern Africa. A committee of three members from each regional church will now study the problem in relation to the South African wage structure. Recently the Natal Anglican Synod voted higher stipends to non-white clergy beginning next April to bridge the existing gap between the salaries of whites and non-whites.

Opposition To Hanging Of Robbers

Church leaders in Kenya have expressed their opposition to a bill now before Parliament that calls for the hanging of robbers. Instead, they recommend that a study commission be named to find out how robbers learn of the accessibility of

funds, how they get arms and police uniforms and who coordinates their activities.

Wins Laymen's Award For 'Living Bible'

The 1971 annual award of the Laymen's National Bible Committee was presented to Dr. Kenneth N. Taylor for his efforts in paraphrasing the entire Bible. "The Living Bible" published in September 1971, completed 16 years of work by Dr. Taylor. Already in its fourth printing, the paraphrased Bible print order has reached 1,200,000. A certificate is being given to Pearl S. Buck for her recent book, "The Story Bible."

Focus Set for CWME Assembly

The World Conference on Salvation Today and the Third Assembly of the Commission on World Mission and Evangelism (CWME) which immediately follows it are to be held in Bangkok, Thailand, from 29th December 1972 through 12th January 1973. This is the first meeting of the full CWME since the 1963 assembly in Mexico City.

Taking as its theme "Salvation Today" the Conference will listen to the contemporary search for salvation and reflect on it in the light of the Bible. On the basis of this reflection the participants will then seek to celebrate their common experience of salvation in Christ and to translate their reflection into action in terms appropriate for today.

January - November 30, 1971

OBJECTIVE		1970	1971
\$20,557.00	British Columbia	\$9,780.36	\$10,267.67
18,278.00	Alberta	6,895.75	11,058.17
11,350.00	Saskatchewan	7,031.99	8,233.85
17,831.00	Manitoba and N.W. Ontario ..	7,082.57	8,797.61
153,536.00	Hamilton and London	83,073.05	91,118.18
159,176.00	Toronto and Kingston	94,752.00	94,000.00
71,512.00	Montreal and Ottawa	39,936.18	43,378.60
\$452,240.00		\$248,551.90	\$266,854.08

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W.M.S. ESTIMATES FOR 1972

The beginning of a new year, and as we have done for so many years, we present the Estimates for the work we propose doing in 1972.

What can be said to the membership of our Society as we together study these plans for the work so dear to our hearts?

How much do we believe in the work we are doing? Do we *really* believe that Christ is the answer, the only answer to a world torn by sorrow, strife and sin? If we really believe this, are we prepared to back our belief with our actions, our prayers and our gifts — so that no part of the work will have to be curtailed?

If we believe our God is 'able', are we willing to lay hold on His work — even if that provision demands more from each one of us than it ever has before? The answer to this simply lies in our attitude toward Jesus Christ.

—Mabel F. McCutcheon, Treasurer

NATIONAL MISSIONS

CHINESE IN CANADA

Montreal, P.Q.: Mrs. Yew Fin Tam Hu, Miss Anita Lee.	
Toronto, Ont.: Miss Margaret Near, Miss Grace Wong.	
Vancouver, B.C.: Miss Annie Wilson, Mrs. Angela Fong-Sang, Kindergarten Assistant (paid from Kindergarten fees), Grant to Chinese Church.	
Victoria, B.C.: Miss Catherine Watson, Miss Fanny Tse .	\$37,840.00

HOSPITAL AND SENIOR CITIZENS VISITORS

Vancouver, B.C.: Mrs. K. Smith (part-time).	
New Westminster, B.C.: Mrs. Roy Mercer (part-time).	
Winnipeg, Man.: Miss Shirley Cayley.	
East Toronto, Ont.: Miss Leslie Landell, Miss Lillian Reay.	
London, Ont.: Miss Lily Schneider.	
Montreal, P.Q.: Mrs. W. B. Leatherdale (10 mos.)	\$22,300.00

PRESBYTERY DEACONESSES

Presby. of Kamloops, Miss Annabelle Wallace; Calgary-Macleod, Miss Ruby Walker; Red Deer, Miss Linda Wood; Brandon, Miss Diane Tait; Hamilton, Miss Evelyn Murdoch; East & West Toronto & Brampton, Miss Margaret Balderston, Miss Agnes Gollan	\$35,200.00
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INNER CITY WORK AND SPECIALIZED MINISTRIES

Presby. of Westminster, Miss Ellen Douglas; Winnipeg, Miss Athalie Read, Miss Barbara Raymond; Hamilton, Miss Helen Oliver; East Toronto, Miss Margaret Avison,	
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Miss Charlotte Stuart; Montreal, Miss Lois Cooke, Miss Ann Drummond, Mrs. Marjorie Allan, Miss Hazell Davis	\$54,100.00
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PRESBYTERIAN FELLOWSHIP HOUSES

Winnipeg, Man.: Mr. A. Beattie, Mrs. A. Beattie; Summer Relief, Third Staff Person (Paid from Income)	\$ 5,450.00
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ADMINISTRATION

Executive Director (now Assistant Secretary, Board of World Missions) — salary & expenses; Secretary, Mrs. Agnes Collier	\$12,700.00
Student Deaconesses & Assistance to Nursery Schools . .	6,000.00
Transportation of Summer Workers	500.00
French Work, Secretarial Assistance	1,000.00
Field Expenses of National Staff	9,000.00
Transportation of National Staff	500.00
Staff Training Conferences	\$ 1,000.00
	\$185,590.00

**[Less Amount required to have the salaries at the scale
approved by the 1970 General Assembly) RECOM-
MENDED TO COME FROM LEGACY FUNDS*

19,490.00

\$166,100.00

PAID FROM INDIAN ACCOUNT

Miss Sheina Smith. Presbyterian Fellowship House, Prince Albert, House Par- ents, Third Staff Person. Winnipeg, Indian Inner City Work, Woman Missionary . .	\$16,000.00
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It should also be remembered that Miss Diane Tait, Miss Annabelle Wallace, Miss Evelyn Murdoch and Miss Linda Wood were transferred from the National Missions staff to the Organization Department as of September 1, 1971. The money required for their salaries and expenses will therefore be transferred from the estimate of the National Missions to the estimate of the Organization Department.

OVERSEAS MISSIONS

INDIA

Jhansi Field — Helen MacDonald School Salaries: Miss Edith Magee, Miss Margaret Leask, Miss Diana Wadsworth, Miss Eleanor Knott (plus \$1,600 from Knox Church, Toronto). Salaries, pensions, for principal (Miss S. K. Singh), 11 teachers, hostel warden, clerk, labourers, drivers, Baragoan watchman. Administration, telephone, taxes, memberships, etc. . .	\$24,750.00
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Bhil Field

Salaries: Miss Mary Sherrick, Miss Beatrice Scott, Miss Margaret Kennedy, Miss Agnes Hislop, Miss Pauline Brown, Miss Ida White, Miss Doreen Morrison.

Schools and Hostels
Salaries.

Mobile Medical Units

Salaries: 19 nurses, 1 doctor.

Travel expenses.

Abey Children's Home

Salaries (9).

Maintenance

Salaries: labourers and drivers, Amkhut schools and village schools.

Mission Houses.

Administration

Grants, pensions, provident fund, audit, treasurer's expense

\$58,800.00

Co-operative Work: Indore School of Nursing, Director's Salary, Miss Sushila Patras

\$ 1,800.00

\$85,350.00

NIGERIA

Salaries: Miss Dorothy Bulmer, two others

\$16,100.00

Housing, General Expense.

TAIWAN

Salaries: Miss Isabel Taylor, Miss Diane Petrie, Miss Louise Gamble, Miss Wilma Welsh, Miss Joy Randall.

Missionary Committee — Expense

Rent, Mission Administration, Conferences, Language Study, Grant to Hualien Hospital.

Church — Expense

Hsin Chu Bible School, Women's Committee

\$27,700.00

KOREAN CHRISTIAN CHURCH IN JAPAN

Salaries: Miss Mavis Hyndman, Miss P. Baker (\$2,400 from WSCF)

Field Expense — Mission: Rent (2), Travel — Miss Mavis Hyndman.

Field Expense — KCCJ: Local Churches (women workers), Departments (5) i.e. C.E. Administration

\$16,825.00

FURLOUGH EXPENSE

Miss Ida White, Miss Edith Magee, Miss Margaret Kennedy, Miss Diana Wadsworth.

ADMINISTRATION

Executive Director (now Assistant Secretary Board of World Missions) — salary & expenses; Secretary . . .	\$17,650.00	\$163,625.00
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**(less amount required to have the salaries at the scale approved by the 1970 GENERAL ASSEMBLY) RECOMMENDED TO COME FROM LEGACY FUNDS*

14,050.00

\$149,575.00

ORGANIZATION

Salaries:

Executive Director: Miss Louise Reith; Departmental Secretaries: Adult Secretary, Miss May Nutt; Consultant in Elementary Education, Miss Mabel Booth; Regional Secretaries: Miss Margaret Boyd, Miss Dorothy Keller, Miss Lois Powrie, Miss Jean Gardner, one Replacement; Stenographic Secretaries: Mrs. Edith Ross, one Replacement	\$55,200.00	
Expenses: Director, National and Regional Secretaries . .	8,600.00	
Deputation	1,000.00	
Training Projects, Camps and Conferences	1,500.00	
Conduct of Committee Work: Adult Committee, Girls' Committee, Children's Committee	300.00	\$ 66,600.00

**(less amount required to have the salaries at the scale approved by the 1970 General Assembly).*
RECOMMENDED TO COME FROM LEGACY FUNDS . .

\$ 3,300.00

\$ 63,300.00

EDITORIAL AND BOOK ROOM

Salaries: Mrs. Helen C. Young, Editor of Glad Tidings; Mrs. Norma McComb, Manager of Book Room; Mrs. June Hamilton, Bookkeeper; Mrs. Mildred Preston, Secretary — Editorial; Mrs. Elizabeth King (part-time) — Secretary — Circulation	\$23,300.00	
Annual Report	4,000.00	
Glad Tidings	5,000.00	
Public Relations	100.00	\$ 32,400.00

GRANTS

United Nations Society	\$ 10.00	
Department of Education for Mission of the National Council of Churches, U.S.A.	250.00	
The Ecumenical Institute of Canada	1,500.00	
Canadian Council of Churches	500.00	\$ 2,260.00

SYNODICAL GRANTS

British Columbia	\$ 400.00	
Alberta	310.00	
Saskatchewan	200.00	
Manitoba & Northwestern Ontario	225.00	
Montreal & Ottawa	50.00	\$ 1,185.00

ADMINISTRATION

Salaries: Assistant to the Treasurer and the Secretary, Miss Myrtle Rose (part-time); Bookkeeper, Mrs. Margaret Loescher; Secretary, Mrs. Mary Shepherd (part-time)	\$12,460.00	
Office Rent	8,000.00	
Auditing	750.00	
General Expense	7,000.00	
Council Executive Travel	3,000.00	
Exchange	200.00	
Life Membership	300.00	\$ 31,710.00

INSURANCE AND TAXES

W.M.S. Property and Equipment, including Camps and Liability	\$ 2,000.00
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STUDENT WORK

World Student Christian Federation:		
Geneva — General Budget	\$1,000.00	
Brazil and Mexico	1,000.00	
Student Christian Movement of Canada:		
General Budget	700.00	
Canadian Service for Overseas Students	100.00	\$ 2,800.00

MEDICAL INSURANCE FOR STAFF

\$ 2,400.00

CANADA PENSION

\$ 5,000.00

COUNCIL MEETING

\$ 6,000.00

CHRISTIAN LITERATURE

Africa: All Africa Conference of Churches	\$ 500.00
Africa Literacy Centre (Kitwe)	500.00
Nigeria Christian Literature publications	500.00
Canada: Canadian Bible Society — publication and distribution of Scriptures	1,500.00
Indian Canadian Christian Literature	200.00
French Literature Publications	300.00
Italian Literature Publications	100.00
Hungarian magazine 'New Life'	500.00
Ukrainian magazine 'Evangelical Truth'	1,500.00

Canadian Council of Churches		
Africa S.S. Curriculum	\$125.00	
Christian Study centres, including Hong Kong; Ibadan, Nigeria & India	<u>\$200.00</u>	325.00
Presbyterian Youth Publications 'Contempo'		150.00
Caribbean: Caribbean Committee for Joint Christian Action — S.S. curriculum material		200.00
Geneva: World Student Christian Federation publications Document Service (world-wide catalogued collection, produced by and for students)		500.00
World Council of Churches		
Agency for Christian Literature development		1,000.00
Guyana: Christian Literature for Presbytery and Women's Work		250.00
Hong Kong: Chinese Literature Council		600.00
India: National Christian Council		400.00
Children's Books — special project		200.00
Christian Literature in the vernaculars for non-Christian university students and adult study material		300.00
Christian Literature and Visual Aids for Bhil		150.00
Christian Literature and Visual Aids for Jhansi		150.00
Library — Indore School for Nurses		150.00
Japan: Christian Literature for Koreans in Japan		600.00
Latin America: Costa Rica Literacy Centre for Caribbean and South America (ALFALIT)		500.00
New York: Intermedia—formerly Committee on Christian Literature and Literacy		1,000.00
Committee on Christian Literature for Women and Children on Mission Fields Inc.		300.00
Missionary Research Library for North America		100.00
Philippines: New S.S. curriculum guides		200.00
Taiwan: Christian Literature and Music		650.00
		\$13,825.00
Less grant from Legacy Fund		<u>\$ 9,000.00</u>
		\$4,825.00

GENERAL FUND SUMMARY OF 1972 ESTIMATES

National Missions	\$166,100.00
Overseas Missions	\$149,575.00
Organization	\$ 63,300.00
Editorial and Book Room	\$ 32,400.00
Grants	\$ 2,260.00
Synodical Grants	\$ 1,185.00
Administration	\$ 31,710.00
Insurance and Taxes	\$ 2,000.00
Student Work	\$ 2,800.00
Christian Literature	\$ 4,825.00
Council Meeting	\$ 6,000.00
Medical Insurance for Staff	\$ 2,400.00
Canada Pension	\$ 5,000.00

General Fund

\$469,555.00

1972 SUPPLY FUND ESTIMATE

OVERSEAS MISSIONS

Jhansi Field, India			
Science lab expense	\$ 70.00		
Materials for repairs, petrol	880.00		
Upkeep of Baragaon property	100.00		
Hostel Assistance	300.00	\$ 1,350.00	
Bhil Field, India			
Schools and hostels			
Books and supplies	\$ 500.00		
Food and fuel	4,000.00		
Clothing and bedding	700.00		
Medicines	500.00		
Mobile Medical Units			
Supplies	6,600.00		
Petrol, oil, car upkeep	1,000.00		
Furnishings	200.00		
Abey Children's Home			
Food and fuel	1,000.00		
Clothing and bedding	200.00		
Medicine, supplies, furniture	500.00		
General Maintenance			
Amkhut schools, electricity, motor upkeep	1,800.00		
Village schools, motor	900.00		
Mission travel	900.00	\$ 18,800.00	
Nigeria			
Travel		\$ 500.00	
Taiwan			
Field Expense — mission			
Travel	\$ 1,800.00		
Medical supplies	500.00	\$ 2,300.00	\$ 22,950.00

NATIONAL MISSIONS

\$ 6,000.00

ORGANIZATION DEPARTMENT

Bulletins — to Children's leaders & Adult Groups	\$ 300.00		
Resource materials & equipment for staff & leaders	600.00		
Promotion leaflets	250.00		
Annual report forms	250.00	\$ 1,400.00	

EDITORIAL DEPARTMENT

Copies of Glad Tidings for distribution by Hospital			
Visitors, staff and for exchange		\$ 450.00	

LEGACY FUND

NATIONAL MISSIONS

Contingency	\$ 1,500.00
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OVERSEAS MISSIONS

Jhansi, India	
Bursaries — Undergraduates	\$ 200.00
Nurses & teachers	250.00

Bhil, India		
Bursaries — higher education	3,090.00	
mobile units	1,210.00	
Maintenance — Amkhut school property	1,000.00	
Village schools property	300.00	
Mission Houses	1,000.00	
Co-operative Work, India		
Ludhiana Medical College	2,750.00	
Vellore Medical College	1,580.00	
National Christian Council	200.00	
Taiwan		
Mission property maintenance	800.00	
Japan		
Scholarships	630.00	
Day care centres, kindergartens	15,000.00	
Contingency	500.00	\$28,510.00
EDITORIAL DEPARTMENT		
Glad Tidings	\$ 400.00	
Contingency	600.00	\$ 1,000.00
AUDIO VISUAL MATERIALS		500.00
GENERAL CONTINGENCY		500.00
TAIWAN		
TamKang Middle School Grant 1972		\$ 3,000.00
(Asking for \$20,000 over 3-year period from Presbyterian Church in Canada, for renovation of classrooms and dormitories. Could we assume \$9,000?)		
BHIL FIELD, INDIA		
Capital grant for buildings		5,000.00
RE SALARIES — see * in Overseas, National and Organization Department estimates.		
National Missions	\$19,490.00	
Overseas Missions	14,050.00	
Organization Department	3,300.00	\$ 36,840.00

The amount of money approved for transfer from the Women's Missionary Society (WD) to the Board of World Missions in 1972 to cover the staff and work formerly administered by the WMS, WD, is \$346,635.00. Of this amount \$163,850.00 is for Home Missions and \$182,785.00 is for Overseas Missions.

In Remembrance

Name	Church	Presbyterial
Mrs. George Hazzard	Knox, Wallaceburg	Chatham
Mrs. Fred Rayfield	St. Andrew's, Galt	Guelph
Mrs. Russell Munro	St. Andrew's, Galt	Guelph
Miss Jessie L. Kay	Knox, Preston	Guelph
Miss Evelyn Ewart Henderson	Rosedale, Toronto	East Toronto
Miss Helen M. Horne	St. Andrew's, Newmarket	East Toronto
Mrs. Ashley McCowan	St. Andrew's, Scarboro	East Toronto
Mrs. John Crysler	First, St. David's	Niagara
Mrs. Malcolm Angus	Alexandra, Brantford	Paris
Mrs. W. C. McCord	Knox, Woodstock	Paris
Mrs. W. A. Dempsey	Trinity, Victoria	Victoria
Mrs. A. J. McKenzie	Fairview, Vancouver	Westminster

Miss Helen M. Horne

Throughout The Presbyterian Church in Canada the many friends of Miss Helen M. Horne will be saddened to learn of her death on November 11, 1971. Miss Horne's active relationship with the Presbyterian Church and its Women's Missionary Society was lifelong. There are few who had such a background of active and prominent service with the Society. Around the beginning of this century Miss Horne's grandmother, Mrs. Thomas Shortreed, was president of the Women's Foreign Missionary Society. It was that grandmother who made Miss Horne a Life Member of the Society when she was a very little girl. Her own mother, Mrs. H. R. Horne was one of those strong and consecrated women who did so much to preserve the continuity of the Society in 1925. Soon after 1925 the Hornes moved to Saskatchewan, where her father, the Rev. H. R. Horne, D.D. served as Superintendent of Missions for Western Canada. There Mrs. Horne gave strong leadership among the women and for a time was President of the Saskatchewan W.M.S. Provincial. There Miss Horne was active in Auxiliary and Presbyterial and later served as Treasurer of the Synodical.

After she returned to Toronto, Miss Horne became a member of Council Executive of the Women's Missionary Society in 1947. Later she was Recording Secretary and then both Recording and Corresponding Secretary. In these offices her intimate knowledge of the Church as a whole and of the Society was invaluable. As in everything she did, Miss Horne performed her secretarial duties with understanding, faithfulness and competency.

In 1954 when Miss Horne took a full-time position she felt it necessary to resign from Council Executive. Her resignation was a loss to the executive and the Society as a whole but she continued to serve the Society in her

local congregation of Newmarket, Ontario, where, until her retirement she was Dietitian of the Green Acres Hospital. At the time of her death Miss Horne was a member of the Board of Trustees of the Women's Missionary Society, W.D.

At the funeral service in Newmarket on Saturday, November 13, her minister the Rev. C. A. Cribar paid tribute to her strong Christian faith and life of service. The Women's Missionary Society must be grateful always for that life which demonstrated a sure faith and endeavoured to share the Good News with others.

Miss Evelyn Ewart Henderson

Miss Evelyn Ewart Henderson, a member of Rosedale Presbyterian Church in Toronto and a life member of the Women's Missionary Society, W.D., died on November 5, 1971.

Miss Henderson was President of the W.M.S. Auxiliary in Rosedale Church for many years. Dedicated to the Mission of Christ's Church in the world, she was an ardent supporter of overseas missions. One aspect of the work of the Presbyterian Church in Canada and of the Women's Missionary Society in which she was particularly interested was the support of students who were going into full-time work overseas. She made provision for bursaries for Canadian staff, and more recently shared in a large measure in supporting women from overseas churches who studied in Canada. India was especially close to her heart, and the Louise Henderson Maternity Wing of Jobat Hospital is a memorial to her concern for the women of India and to her generosity.

It was in the home of her grandmother, Mrs. Ewart, that the first school for the training of women workers of the Presbyterian Church in Canada was held, and the present college bears her name. Ewart College Chapel is also a memorial to the interest and generosity of Miss Henderson.

The work of the Grenfell Mission is one to which Miss Henderson also gave a great deal of energy and support.

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For Teenage Groups

A packet containing the book **ALL IN AN AFRICAN LIFETIME** by Wilfred Grenville-Gray; a guide for each of the sections including Bible Study prepared by Pat Hanna; a list of resources, information about Affiliation and offering projects . . . \$2.00

For Children's Groups — COC and Explorers

A packet containing a Course for Primary and Junior children **NEARLY HOME** to help boys and girls become acquainted with African boys and girls; a Resource book **WHY THE SPIDER LIVES IN CORNERS** by Olivia Pearl Stokes; ten pictures from Africa and supplementary information \$3.00
(For more detailed descriptions of the above see June-July **GLAD TIDINGS** p. 20-21.)

Additional Resources

AN AFRICAN PANORAMA by Anne M. Spencer

An introductory book on customs, religion, education, politics and moving into a new age without losing cultural values, in Africa \$1.75

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PALAUVER

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THINGS FALL APART by Chinua Achebe

The story of Okonkwo, an important man in the Ibo Tribe in Eastern Nigeria, when the white men were appearing on the scene — their arrival brought a tragic conflict to the tribe \$1.30

Available from the W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Drive, Don Mills 403, Ont. With orders of \$5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

FEBRUARY 1972

GLAD TIDINGS



Are You? (see p. 27)

GLAD TIDINGS

February 1972

Vol. XLVIII

No. 2

Editor

Helen C. Young, B.A.

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Published monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group
Glad Tidings Secretary.

Individual subscribers may
order direct from
Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

Please make all money orders
and cheques payable at par
to **Glad Tidings**.

Opinions expressed in articles
in the **Glad Tidings** are not
necessarily those of the
Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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RESPONSIBILITY

Have you noticed that one of the more disturbing characteristics of our time seems to be the passing of responsibility. How many examples there are round about us of broken promises, shattered contracts, and worthless guarantees! How many times in the year now past have we failed to stand by our word, to do our share of the hard work of organizations to which we belong, to follow-through on commitments we have made?

If your body chemistry functions anything like mine, you'll know how difficult it is, when confronted with examples of failure or lack of self-discipline, to admit any personal responsibility. After all, we rationalize, circumstances made it impossible for us to do those things we had hoped to do. If we are businessmen, we blame the economic situation; if we are students, we are inclined to blame the "system"; if we are international statesmen, we blame the "other-side".

Yes, it's very rare indeed these days to find anyone who happily agrees to be accountable for his own acts. Mark Twain is perhaps one example of such a person. For he once opened a letter addressed to his wife and then wrote on the envelope, "Opened by mistake —

to see what was in it". Then, again, Huckleberry Finn reminds us that sometimes conscientiousness can be overdone and that perhaps people rather needlessly worry themselves sick over trifles: he says there are times when conscience "takes up more room than all the rest of a person's insides". In other words, there are some people who are inclined to carry too many burdens on themselves and attempt to accept responsibility for everything and everybody.

Our problem, however, lies chiefly in the other direction. So many of us have become so skilled both in refusing to accept responsibility and in placing the blame for our own failures on the shoulders of other people or outside circumstances, that a preacher recently labelled our time as "The Age of the Art of Passing the Buck".

Jesus must have been conscious of this tendency among men toward irresponsibility when he told the story of a ruler who went on a journey and entrusted his affairs to three employees. Two of them measured up and proved to be worthy of the trust they had received. The other employee succeeded at best in maintaining the "status quo". When confronted with his

failure to administer wisely, he argued that he hadn't been given as much as the others and therefore did not want to run the risk of squandering it. He didn't want the responsibility of handling it and therefore decided not to invest the money entrusted to him, but to bury it safely in a hole in the ground. A safety-deposit-box approach to the use of resources. Nothing risked, nothing lost, nothing gained!

The story makes very explicit the ruler's displeasure with his self-excusing employee: "You lazy rascal!" "You could have done much better." "Fling the useless servant out into the dark!"

It seems the teller of the tale felt very strongly about the importance of having a sense of responsibility in the use of opportunities. It would appear that he is not so much interested in asking the kinds of questions posed by many a contemporary assessor: "How many talents do you have?" "How much capacity do you have?"; "How much money do you make?". Rather, he seems to ask each of us "How much faithfulness do you show in using what you have?" He assesses us by our unseen, steady fidelities.

I wonder how we measure up?

— Ronald D. Mulchey

* * *

HOSPITAL IN INDIA JOINTLY FUNDED BY CHURCHES AND THE CANADIAN GOVERNMENT (CIDA)

Situation: Patiram, West Dinajpur, 250 miles north-east of Calcutta, India.

This hospital was started as a field hospital by United Relief Service in June 1971 at the request of the District Magistrate of West Dinajpur and the Chief Medical Officer of Health. United Relief Service is a group operated by Calcutta urban service. It co-operates with various agencies including War on Want, Methodist Relief Fund and Congregational Council for World Mission. Its officers include both Indian and British persons.

The State Authorities have asked that the field hospital be made a

permanent hospital to have preventative medicine, public health and family planning as emphases.

The field hospital is situated in the area near the border of what was East Pakistan. It has been serving refugee camps. The Government has made approximately one acre of land available. They would wish to have a 50-bed hospital. The present building is bamboo and thatch with tarpaulin roof. The building needs to be built of permanent material and equipment added to it. There is no hospital for some distance of this site. The hospital would continue to be operated by the
(Cont'd on p. 39)

ALERT to the Rescue!

by STEPHEN WHITTLE
World Council of Churches Staff Writer



All-Africa Leprosy and Rehabilitation Training Centre (ALERT) outside Addis Ababa, Ethiopia specializes in training, service and research that will benefit the continent's 3,868,000 leprosy sufferers. Rehabilitation is a major aim of ALERT. Two patients learn weaving.

Since biblical times leprosy has been among the most feared of all the diseases known to man because it leaves the victim disfigured for life. The old word for a leprosy patient, "leper", has itself become a term of abuse signifying someone outside the pale of normal human fellowship.

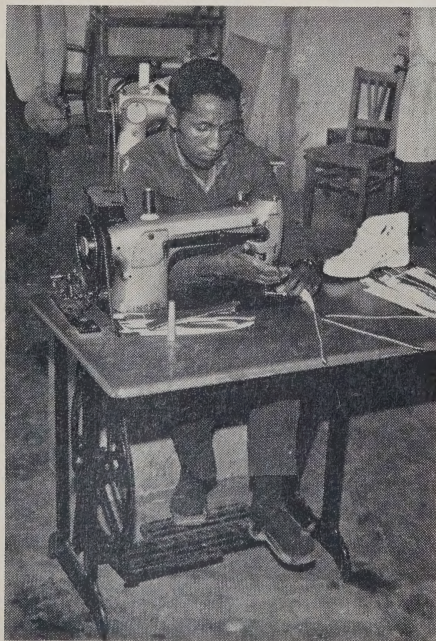
ALERT, the All-Africa Leprosy and Rehabilitation Training Centre is situated on a pleasant and spacious site just outside Addis Ababa, Ethiopia. The centre, a brainchild of Dr. Paul Brand and Dr. Stanley Browne, was started four years ago to provide "training in an African setting for physicians and all senior categories of leprosy workers and rehabilitation workers from any part of Africa".

Africa is a continent with a leprosy problem. Of its estimated 3,868,000 leprosy sufferers, only 1,712,132 are registered. While it is now easier than ever before to diagnose leprosy in its early and *curable* stages, getting people to admit they have it is still a problem. Leprosy can begin in any one of four ways: light-coloured patches with no feeling appear on the skin; thickening

of the skin especially around the face and ears; loss of feeling or weakness in the fingers or toes; or pain starting in the nerves. At this stage a patient can be cured, deformity prevented. Equally important, the spread of disease to family and friends can be stopped before it has begun.

Why then the reluctance to come forward? Many people, particularly those in remote areas, simply do not

Ordinary tennis shoes can be used by patients when equipped with special inner soles made in ALERT's workroom, thus giving employment to a patient.



know what the first signs of the disease are. But for many others the old taboos linger on. Fearing social ostracism, patients are afraid to confess that they have the disease. Others think there is no cure. So the slow deterioration begins. Loss of feeling in the extremities of the body become more pronounced. Unfelt cuts and burns become infected and cause the hideous deformities responsible for people's fear of the disease.

Dr. Fenton Ross, the British-born director of training at ALERT, finds this by-no-means inevitable progression depressing. For while the drugs to cure the disease exist, the incidence of leprosy is increasing and it continues to be one of the major causes of physical disability in today's world. But he is equally anxious that people not get the idea that because drugs are available, a universal cure is in sight.

The problem for any doctor treating leprosy, he says, is to persuade people who have never had the opportunity for prolonged medical care or treatment "to walk the three hours it takes to get to the nearest health centre once a week for five years". For that is how long a cure may take. And a simple thing like the rainy season, which makes it almost impossible to get to the clinic, can set a patient back to paralysed square one.

ALERT, then, cannot perform miracles but its integrated, comprehensive approach to the whole

question of leprosy makes it a model and place of pilgrimage for leprologists and doctors interested in public health care from all over the world. In partnership with the Ethiopian Government, church-related agencies (which have contributed \$228,500 through the WCC's Commission of Inter-church Aid, Refugee and World Service) and secular voluntary agencies and governments, ALERT plays a highly significant role in the treatment and cure of the disease. Basically, the centre has a three-pronged programme: training, service and research.

To carry out its programme, ALERT with a staff of 20 expatriates and 300 Ethiopians has set up headquarters adjoining the Princess Zenebework Hospital just outside Addis Ababa. In a large compound, spacious and airy single-story buildings have been constructed which contain lecture rooms, clinics, wards, workshops and a research institute. Some \$1 million have been invested in making this one of the most up-to-date medical centres in Africa.

Since 1968, more than 60 trainees from 10 African countries have come for instruction provided in courses of three months and more. Some remain for as much as a year. Sixty may not seem a very large number but these are key people. The majority of those trained so far are supervisors of rural leprosy programmes in their countries. They go back to teach better techniques to

their own staff. For example, the students in the Rural Supervisors Course held in early 1970 have dispersed to take up appointments in Liberia, the Sudan, Uganda, Tanzania and Ethiopia. The centre's fame is spreading and new trainees are now coming.

Training is also given to physiotherapists, doctors, medical students and student nurses in Ethiopia. As the programme and work become better established ALERT will arrange more and more post-graduate courses. The first is scheduled for this September. Training is also carried out through international conferences held in Africa and through various public health teaching aids produced at the centre.

The material is attractive and simply written. Health workers are given hints on how to get across the basic message that leprosy can be cured. Diagrams and slogans assist in the presentation . . . "Remember: Wash, Soak, Oil" . . . "Inspect, Rest, Protect, Dressings will not heal ulcers". Simple messages that could mean the difference between keeping or losing a hand or foot.

Government Leprosarium

The Princess Zenebework Hospital is basically a government leprosarium and as such forms the hub of the Ethiopian Government's Leprosy control programme. The fact that ALERT is based on a busy service institution is, of course, essential for its own work. For one

thing students need patients on which to practise techniques of diagnosis and treatment. In addition ALERT is able to carry out a vigorous demonstration programme of control, rehabilitation and resettlement in urban and rural areas. Some 5,000 patients are under treatment on an out-patient basis coming in for treatment once a week, and over 1,700 are admitted to the hospital each year. It is also part of ALERT's policy to admit non-leprosy patients to the 120-bed hospital in order to break down the strict segregation of leprosy sufferers.

The average length of stay for most patients is about three weeks, which can include surgery. One of the most interesting advances made in the treatment of leprosy is the tendon transplant operation and ALERT, which is fully equipped to carry it out, performs 250 major operations each year. Patients who suffer from "claw hands" and "drop foot" can be assisted through physiotherapy to slowly straighten their affected limbs; then it is possible to operate.

One young girl patient I saw was being prepared for a tendon transplant. Every day she was being coaxed and encouraged by the resident physiotherapist, David Ward, to restore some of the movement to her hands. When she is ready, the operation will transplant a tendon to the hand and eventually she will recover partial use but the anesthetized effect will never go. This

deadness of the limbs affects a patient deeply. Often leprosy sufferers, if asked to draw a picture of themselves, will leave out the dead areas and draw a body without a hand or foot.

ALERT also lays great emphasis on rehabilitation. The primary aim here is to prevent insensitive hands and feet from being injured and subsequently deformed by ulcers. A particularly effective weapon in the struggle is protective footwear. The physiotherapy department of ALERT has found a way to build up the inner sole of ordinary rubber-soled tennis shoes. Patients who previously rejected special shoes are now asking for them because they look like what everyone else wears. Over 7,000 pairs of protective shoes and boots have been turned out in the workshop in the compound, which incidentally gives employment and a trade to leprosy patients, a further step in the rehabilitation process.

Leprosy is a disease with many social ramifications. Aside from the age-old problem of prejudice, the effect that leprosy can have on a family is profound. In addition, disability makes employment difficult. A young Ethiopian social worker, Asfaha Bemet, heads up the medico-social team of ALERT which tries to serve patients in the totality of their problems and not just as medical cases. Not much has been done so far towards establishing vocational training centres or resettlement farms but these are all down

on ALERT's agenda and will eventually become a vital part of their service role.

INTERNATIONAL RESEARCH TEAM

Apart from these solid human achievements, perhaps the most dramatic work taking place at ALERT is in the laboratories of the Armauer Hansen Research Institute, named after the Norwegian who discovered the leprosy bacillus. A research team from several different countries and headed by Dr. Tore Godal of Norway is on the verge of a breakthrough in leprosy research.

According to James McGilvray, director of the WCC's Christian Medical Commission, "There is an exciting possibility that the Institute will discover how leprosy is transmitted." This is a problem that has baffled medical science for the past 40 years, partly because there is no experimental animal known to be susceptible to the disease.

The difficulties bear out Dr. Godal's contention that leprosy is

"a fascinating disease from the research point of view". But now in the well-equipped laboratories of the Institute a leprosy bacillus has been cultivated. An analysis of malignant lesions has shown that they lack the "police officers" normally present in healthy bodies and able to fight infection. The problem is to discover whether the absence of "police officers" is due to heredity or a matter of infection. Eventually it is hoped that a vaccine can be developed.

These three features of ALERT's work: training, service and research, have been woven together into a strong and integrated whole to fight leprosy on several fronts. With the help of gifts from individuals, governments and Christian agencies around the world, significant achievements have been made and real advances are in prospect. But the need for trained staff in the battle to combat the disease remains as great as ever. It is ALERT's hope that many more Africans will come forward to join the struggle.

* * *

Dr. Paul Brand, who is one of the world's leading experts on research for the rehabilitation of leprosy patients, was on the staff of Vellore — Ludhiana Medical Centre for many years. He was in Canada recently and told of the need for more research and education of the public regarding leprosy. He said the greatest problem in treating leprosy patients is their fear of the disease. Treatment must begin early in order to prevent deformities but many patients keep the disease hidden until deformities have already taken place. He told of a centre for training physicians and paramedical workers in Asia as well as the one in Addis Ababa, as mentioned in the above article.

WORKING TOGETHER ON

The Total Mission Task

An interview with the Rev. George Malcolm, Chairman of the Board of World Missions. Mr. Malcolm, who is presently minister of St. Andrew's Church, Cobourg, Ont., was a missionary in Taiwan from 1954 to 1960.

by HELEN C. YOUNG

EDITOR — Tell us, how and where are we going in the Mission of the Church?

MALCOLM — There is a bigger mission job to be done today than ever before. First of all, there are more people in the world, and second, the fact that Presbyterian membership is down means that more mission work needs to be done. It seems to me that Presbyterians stand in a very unique place because we have flexibility due to being a small enough church that we can be adaptable to meet changing needs — both overseas and in Canada.

EDITOR — What kind of things would you suggest we do?

MALCOLM — One of the creative things we need to do is adapt our whole ministry, both ordained and lay, to specialized tasks, at the same time continuing to have our roots in congregational life.

EDITOR — What about the appointment of Overseas Volunteers? Is this an example of the kind of thing that is beginning to happen already?

MALCOLM — Yes, the Overseas Volunteer program is a very exciting venture and there could be a similar program applied to home missions too, for instance, as a project manager type of thing. Even though we gave little

or no publicity to the establishment of the overseas volunteer program, we have had a substantial number of people volunteer. Three went in 1971 and plans are to appoint at least three in 1972. As you know, under this program, the volunteer receives only a cost of living allowance — no salary, and agrees to a two-year appointment.

EDITOR — Do you think this kind of program could be a two-way street with people from other countries coming to Canada to do a mission job here?

MALCOLM — Yes, and we are hopeful that some Taiwanese will come to Canada about the time of the 100th anniversary celebrations of Canadian Presbyterians sending missionaries to Taiwan. They will be sharing the fellowship of the gospel with us.

EDITOR — This isn't quite the same as sending out missionaries to another country though, is it?

MALCOLM — True, they will be here as our guests. But the Taiwan Church already has missionaries working in other countries. The most recent appointment is the Rev. Li Hong-lin, who spent some time studying in Canada. He has been appointed by the Presbyterian Church in Taiwan as a pastor for Hakka-speaking Christians in Tahiti in French Polynesia.

EDITOR — What about Canada?

MALCOLM — We have Christian Taiwanese serving here too. For

instance, there is Stephen How of Taiwan carrying on a ministry with Indian Canadians in Saskatchewan.

EDITOR — Are there other types of ministry which you think will be particularly important in the future here in Canada?

MALCOLM — I would hope there would be more work like the inner-city team ministry now at Queen Street East Presbyterian Church in Toronto. They have a team of three — the Rev. John Robson, the Rev. Dr. Arthur Gowland and Miss Charlotte Stuart. It is a very worthwhile work with the congregation and the community playing an integral role in the total ministry.

EDITOR — You have spoken of the needs of adapting our ministry to specialized tasks but yet continuing to have our roots in congregational life. How is the administration of the Board of World Missions and the progressive stages of development aiding the carrying out of the total mission tasks of The Presbyterian Church in Canada?

MALCOLM — First, we in the Presbyterian Church agreed to have a General Secretary in the BWM so that the work of home, overseas and missionary education might be integrated in a way which will make for more flexibility and give us a good sense of unity in fulfilling our role in Christ's mission. Second, the fact that the Woman's Missionary So-

ciety, ED, the Women's Missionary Society, WD and the former General Board of Missions are all putting their people who are doing mission work into the Board of World Missions, can't help but strengthen the use of our corporate resources. For example, this unity of administration means that overseas churches correspond with one organization rather than three in our Church.

EDITOR — When will the General Secretary be appointed?

MALCOLM — At the June 1972 General Assembly. Right now we are in Stage II of the integration plan. This stage gives administrative staff specific responsibilities within the present administrative pattern. Stage III will begin with the appointment of the General Secretary. The Secretaries/Directors will then be appointed by the Board and their work more fully defined. A special committee of the Board of World Missions has been charged with

bringing to the March 1972 board meeting a comprehensive plan. The Board of World Missions has agreed to recommend to the General Assembly that we no longer have national and overseas as distinctive committee structures in the Board, and that there be a Personnel Committee and a Policy Committee, as well as Administration and Missionary Education, which will cover both home and overseas.

EDITOR — What part will the women have in this?

MALCOLM — With thirteen people representing the two Societies out of a board of forty-two, they can bring their interest and concern for mission into the Board of World Missions where the future decisions are made. They will have a share in shaping the overall view of the Board as it spends the mission money of the Church and plans the work of its personnel at home and abroad.

EDITOR — What about the individual groups?



George Malcolm and his family. L. to r. back row, Peggy, Alex, George Stewart; front row, Mr. Malcolm, Ian, Beth and his wife Margaret.

MALCOLM — The local WMS groups are in a position where they can look on all of the field staff as theirs instead of only those who were "WMS workers". For instance, in the study on Africa this year, they would be interested not only in the broad picture of Africa, but all the staff we have in Nigeria and Malawi, both men and women. The local groups are to be encouraged in their study and their financial support so that the Women's Missionary Society, WD can meet its commitments to the General Assembly's Administrative Council.

EDITOR — Some of us have been concerned about the availability of information on mission work now that the administration is no longer a part of the WMS responsibility. Have you anything to say about this?

MALCOLM — WMS publications and those responsible for resource materials, we realize, must have a lot of information from the Board of World Missions. We must supply this to the best of our ability. The channels for information will be built into the structure. Of course, one channel of information will be the thirteen people representing the WMS who are on the Board of World Missions and Miss Whale and Miss Kelly who have been transferred from the Society to the staff of the Board of World Missions.

EDITOR — I have heard some say that the WMS will become just a money-making organization. What you have told me indicates that you feel the women of the Society will have a bigger role than that.

MALCOLM — Yes, I think the WMS role is increased. However, if the WMS does become just a money making organization, then it is failing in its role as a truly Women's *Missionary* Society. The WMS membership stands for knowing about mission and being missionaries in their own communities. They only give their money because they are dedicated Christian people. As a former missionary in Taiwan, I repeat what I said then "I would rather have twelve dedicated and committed people who really care, praying for my work than have one hundred nominally committed people giving one dollar apiece."

EDITOR — Thanks Mr. Malcolm, it certainly looks to me as if the view of the overall task of missions in our Church will widen our vision and enable dedicated and concerned people to see more clearly the total mission task of The Presbyterian Church in Canada.

MALCOLM — Yes, we can all work together to make the mission work of The Presbyterian Church in Canada a vital on-going work for Christ.

* * *

Visiting in the Calgary Nursing Homes

A letter from Miss Ruby Walker to the Editor.

Dear Helen:

You have asked me to share with you something of our work being done in the Calgary Nursing Homes.

We are fortunate to have such a variety of lovely Nursing Homes in this city. Most of them are one-story buildings with a number of single rooms, some double rooms and some accommodate four guests. I have come to know many of the Staff and I have great admiration for them — dedicated nurses, the directors of nursing services, the therapists, the housekeepers, the hairdressers, the young candy strippers, the maintenance men and the volunteers, all concerned with the comfort and well being of the patients.

Patients are all so different and each one reacts differently to their situation. Some are surrounded with a great deal of love and care from families and friends. Some have no relatives and depend on friends to care for them and some are without anyone to care. The Church Visitor is often an adopted relative to many. Someone said recently that loneliness is the worst disease to afflict the elderly. Some patients are blind, some paralyzed, some have fears of the unknown and the possibility of death. Many people register under our Church but have little or no connection with our Church or any other. Then there are those who know the comfort and strength of the Christian faith and send you on your way with the words, "Don't forget I'll be praying for you."

Today's Calls

I just started my Christmas calls this afternoon, and after a warm welcome from the Nurses at the Nursing Station I checked my list to make sure it was up to date (it changes so from week to week). Then

I started on my rounds. So many sit in the halls and sitting rooms these cold days. Some were waiting for a member of the family or a friend and some just sitting, as they do day after day watching those who pass by. But who can pass by a cheery "Hello, Sister, nice you came to see us" or "Who are you looking for" or the one who does not talk anymore but is still able to give you a lovely smile. So I stopped and had a word with them all. One lady was so delighted to take me to the Craft room to show me the Christmas decorations they had made and these are to be hung this week in good time for their party. As I was taken from table to table speaking to each one as they worked away, some with deformed hands, others whose eyes are dim and others with limited strength, I was conscious of the satisfaction of accomplishing something that would add to the joy of others at this happy Christmas season. I was also conscious that I had twelve Presbyterians who expected to see me, so I slipped away.

My first visit was to a retired Minister. He is no longer able to care for himself but he lives with his memories of a long and happy ministry. He is still interested in the church news and we have many friends in common. Bless those friends from his former congregations who took a few minutes to send along a Christmas greeting. I wish they could have been present as he shared their greetings with me.

I dropped in on a lady across the hall. She had just finished dressing as she was expecting a friend. She is still a gracious hostess. I was introduced to her new roommate who was invited to share in our visit. Both are grateful for each other's company and it appears they have many interests in common. Both have families who take them "home" each Sunday so I was brought up to date on the doings of the grandchildren and what proud grandmothers they are.

Further along the hall is another elderly gentleman. He has no family and few visitors but he tells me that his roommate shares his visitors. I often marvel at the concern so many of our elderly folk have for each other. They teach us much about love and kindness and patience.

My next call was on a lady in another wing of the Home. She looked so comfortable propped up in her bed with pillows tucked around her. Although she is not able to speak, I know she was grateful for the visit and I left her thinking how thankful her daughter must be for those in that Home who minister to her mother's comfort. Then I met two little white-haired ladies walking arm in arm towards the dining room as it would soon be time for supper and they "had to be on time." But they did take time to greet the Visitor and ask after the state of her health.

During the afternoon it was pleasant to stop for a few minutes to have tea with some of the Staff. A good relationship with the Staff is necessary and there is no better way to get acquainted. Sometimes Staff people need

a listening ear too.

I have more to tell you so I must not dwell longer on today's calls but as I write this, Helen, I also think of the number who today spoke of their faith in a God of love. As some related experiences in life, both happy and sad, they testified to God's faithfulness. These experiences enriched their life and they continue to live in the knowledge that God still cares for them.

The "Friendly Visitors" in Calgary

By Christmas I will have called on all the Presbyterians (and many others who have adopted me) in twenty Nursing Homes. But I am not the only Church Visitor our people will have because for some time now we have had a very active group of Volunteers from seven congregations visiting regularly two or three times each month. They are now known as "Friendly Visitors." Each congregation has been asked to be responsible for two or three Homes. In assigning the Homes we have looked at the number of patients, the location, the membership of the congregation and how well its members can meet the needs of the patients. Our Presbyterial Friendship and Service Secretary has been named the Coordinator for this programme and each congregation appoints a Key Woman to work with her and myself. An Identification badge is worn by all Visitors and on all visits a Calling card is left with the patient. A Card-file is used to record the name of the patient, birthday, name of a family or friend contact, a little information about the patient which assists other Visitors in meeting the needs.

The Key Women meet once a year to reassess their work and to discuss any problems that may have arisen. The Friendly Visitors are brought together three or four times a year. Some of the topics presented have been, "The Visitors and the Patient," "How the Visitor can help the Patient adjust to her new Home," "The Visitor in the Nursing Home," and "The Art of Listening." On different occasions I accompany groups of Visitors. I suppose you might say this is an attempt to do some "training on the job."

We do ask that our Visitors be well chosen; that they be people with a genuine love for others and that they be sensitive to the needs of those whom they visit; and that they find time for a few minutes of prayerful preparation asking God for direction before they start out on a busy and exhausting afternoon. Our Visitors are often reminded that it is helpful to take along their sense of humour. A great deal of patience is required and there is such a thing as waiting in love. A woman of faith and a personality that reflects Christ can be such a blessing to a patient. Neat and attractive personal appearance is a lift to the patient — and how they love bright colours.

Our Friendly Visitors are provided with suitable literature to take with them. The Christmas, Easter and Thanksgiving messages from the Women's Missionary Society have been very much appreciated. Copies of the *Glad Tidings* and *Record* are sometimes left and indeed our Visitors often take time to read something of interest. Many Visitors read portions of Scripture and have prayer. One Visitor tells of an occasion when she was approaching the end of her visit with a dear little lady, she asked if she would like a prayer said for her. The quick reply was, "Okay, dearie, but do make it short." The Visitor says, "So short it was."

Some Visitors remember birthdays, write letters, shop, take some shut-ins to their home for tea or for a drive. At present some groups are making Christmas gifts to take on their Christmas visit. White Gifts from Church Schools are often shared. Several groups are arranging a "Tour of the Christmas Lights" for those who can get out early in the evening.

Entertainment and Tea is often provided. One group of Visitors has a sing-song each month and what a happy afternoon that is.

A number of our youth and children's groups have made their contribution. A class of Juniors went to one of the Homes on a Saturday afternoon to sing. The children were delighted when one old gentleman decided to entertain them with his mouth organ.

Then there was the afternoon when a teen age Handbell Choir visited one of the Homes. These young people armed with all their youthful charm presented a lovely programme. After the programme was finished there was time for visiting. One of the bell-ringers carried a bell with him and while showing it to one of the ladies she asked him to demonstrate the proper ringing technique. She observed attentively and then said to him, "That's right, Son. Now I'll tell you how bells are made." Her husband had been a bell ringer in England many years ago. Needless to say the young ringer was very much impressed.

Most of our groups assist in Chapel services and on the World Day of Prayer conducted services in eight Nursing Homes.

These are just a few of the services these wonderful Friendly Visitors render because they have a deep concern for those who face the lonely years. Many expressions of thanks have come to our Friendly Visitors from Nursing Home Staff, family and friends of the patients. But knowing our Visitors as I do, most are grateful to be used as a channel through which God can work.

In closing, I want to share with those who might be interested in serving as a Friendly Visitor something I often say to my co-workers: "The most important thing you can take into the Nursing Home is your faith and the Friendly Visitor must always remember that her task is to take hope and encouragement and the love of God to His children." — **Ruby**

OFFICERS' CORNER



February — the shortest month, but one in which things seem to have been going on forever — hockey-games, overshoes, snow-storms, oil bills, coughs and sneezes. Those not in Florida or our West Coast wish they were. Those on the West Coast watch the rain, brightened by spring flowers. It's a month when all of us need brightening.

For EXECUTIVES OF LOCAL GROUPS — Revamped for you last year, but perhaps not yet known — the **EXECUTIVE PACKET**, full of up-to-date information about such things as life memberships, business procedure, Associate members, installation service; and who does what when among your officers. Available from the W.M.S. Book Room — 30c.

PROGRAMME PLANNERS — Organize a Family Mission Sunday. In place of the formal church service and Sabbath School, have a programme of our Church's mission around the world, with different age-groups taking part. It may not be possible to have a missionary speaker — but films are obtainable

(consult the Audio-Visual Dept. at 50 Wynford Drive); so are slides (consult the Secretary for Adult Work, Room 100 at the same address). Children of the Church or those who attended V.B.S. might be persuaded to sing a song of India or Africa that they have learned. Teen-agers could be actors in a Missionary skit. It can be a travelling mission — from room to room for each short programme. There are endless possibilities.

EVALUATION TIME FOR PRESBYTERIALS! It isn't enough to tell *what* the Presbyterial did during the year. Summarize 1971 reports so that there will be some time at your Annual Meeting for suggestions and thought about plans for 1972. This would require evaluation by the Executive beforehand, the appointment of a moderator — and then take it from there for an open-concept meeting. Delegates have ideas. Let's hear them!

OUTGOING OFFICERS — at all levels: Your successors need "your footsteps on the sands of time." In other words, pass on your records, information, job analysis.



Miss Mary Whale addresses the gathering.



Miss Louise Reith and Miss Dorothy Bulmer listen as Dr. E. H. Johnson speaks.

FELLOWSHIP HOUR MARKS LAST MEETING OF OVERSEAS COMMITTEE

Following the transaction of business on December 9, 1971, the Overseas Committee adjourned to the lounge of the Church Offices for a time of fellowship to mark the completion of the service of that committee. Miss L. K. Pelton, secretary of the Overseas Committee prior to Miss Whale's appointment in 1957, was present, as well as the four women who have been chairmen of the committee. They are Mrs. A. W. Pae, Mrs. D. F. Hazell, Mrs. J. A. Newstead and Mrs. A. G. Thompson. The hope



The Rev. Earle Roberts comments on the integrated program of administration.

was expressed that in going forward into the integrated program of administration with the Board of World Missions, that the Women's Missionary Society will find even deeper fulfilment of their calling to serve Jesus Christ.

President Mrs. J. M. Burnett, Miss Whale, Miss Pelton, Mrs. Pae, Mrs. Thompson, Mrs. Hazell and Mrs. Newstead.





Let us now be sourdoughs

by ELSIE McKAGUE



N.B. A limited number of back copies of *Glad Tidings* are available from *Glad Tidings*, 50 Wynford Dr., Don Mills, Ont.

In January the voice of Africa called, and in *Glad Tidings* we uncovered loads of information about mission on that continent. We learned too that *Glad Tidings* is a river in which this month we will pan for nuggets of facts for those who have chosen to study what the Presbyterian Church in Canada (and this includes the W.M.S., W.D. and E.D.) is doing in mission. Searchers after these facts will already have salted away information about Nigeria which they found last month and can now use.

Let's look further at the Overseas side of the coin.

For a vignette of the much larger picture, look up in April *Glad Tidings* — “Window on the World” — the World Mission weekend at Wil-
lowdale Church. In that sampling of men and women — Canadian Presbyterians overseas, ministering in the work of the national Christian Churches in what we are wont to call “our fields” (Taiwan, Japan, Nigeria, Guyana); and young nationals from those countries who are receiving training in Canada, you can catch a glimpse of the wider perspective of the work we support.

February *Glad Tidings* makes you familiar with the names and work of the Canadian Presbyterians and of Koreans, trained here, all now with the Korean Christian Church in Japan. August-September tells you of Pat Baker’s impressions of her work there with the World Student Christian Federation. There are articles also about two outthrusts of the K.C.C.J. — the Korean Christian Centre in Osaka to which our Church was one of the contributors; and the Nursery in Kawasaki (November), in which adventure in Japanese-Korean cooperation our W.M.S. lent assistance. Thus *Glad Tidings* provides you with a whole programme on Korean Christian Church in Japan work.

Who said: “They are doing great things here for girls in this school”? Who are they? And what school? You don’t have to move out of the February issue to find out. See “In-

dia Vignettes”, in which Miss Whale tells of Helen MacDonald Memorial School in Jhansi where we have four of “ours” on staff. A quick glance at the middle pages of the November issue, and you’ll know who they are.

March *Glad Tidings* has the story, as told by Miss Margaret Kennedy and Miss Agnes Hislop, of the coming into being, through union, of the Church of North India, the church to which our missionaries in Jhansi and the Bhil area now belong and in which they serve. See October for an account of the first Synod meeting. Thoughts on the changing pattern of mission in the last two decades, especially in India where “the dreams of yesterday are definitely becoming the fulfilment of today” are given by Miss Kennedy in the November magazine. I finished reading them with a deep sense of humility.

The March issue could very well be labelled the “India” number, for in it too are two reports of the Silver Jubilee of the Graduate School of Nurses at Indore, the Director of which is our Miss Sushila Patras who did her post-graduate work in Canada. Meet Sushila herself in her garden.

In the light of recent world events, as you leaf through the copies, you will note with interest Miss Wilma Welsh’s letter about her work in Taiwan (February); Mrs. Murray Garvin’s “A Time to Pray and a Time to Dance”, telling of the Conference of the Taiwanese

Presbyterian Church's Women's Work Committee. Why "to dance"? Read April, and find out.

Slip over a few pages, and there, Guyanese deaconess Miss Noreen Tyman, tells of kite flying in Guyana (Her picture is in February). Children's leaders think on this, if you haven't tried out the idea already.

In using all this information, you may wish to devote one meeting to the Korean Christian Church in Japan; another to India. A third might show the changed and changing face of mission. Give it an intriguing name, such as "*Our Missions* — or *Theirs?*"; or again "*When in mission* — what do I do?" — pointing up the ways in

which people from Canada, or trained in this country, serve the indigenous churches. As with Africa, your members can assume the roles of workers.

As you dip into each magazine, further tidbits of Overseas work will come to your notice. The Christian message is ever the same, but you will sense that methods of imparting it have changed and are still in the process of evolution (See "*Appointment of Overseas Volunteer*" — October). You are in the picture too, but, to know where you fit in, you should have up-to-the-minute knowledge of the other pieces in the action. The time is not yet come to lay down your pick-axe and sieve. Keep searching in *Glad Tidings*.

* * *

NIGERIA/MALAWI The Presbyterian Church in Canada's Involvement — This mimeographed outline is now available. Comments from Mr. and Mrs. Crosby, Board of World Missions appointees who are working in Malawi and information about our continuing work in Nigeria will help your groups continue their study of Africa. (15 cents a programme)

A PICTURE SHEET of Canadian and National workers in the Church in Nigeria and Malawi is also available. (15 cents a sheet)

* * *

FACE TO FACE - The Sound Idea

by IVY HOWARD, Glenview Church, Toronto

WHAT IT IS:

"Face to Face" is a design which combines Leadership Development and Bible Study. It is an experience in an interpersonal relationship tied in with a study of I Corinthians, chapter 13. In other words it is a Live-Love experience.

WHY:

The purpose of this event is to enable you to learn or discover what you have to do to be a more responsible member of a group. This means a better understanding of yourself, and of the interaction between persons that produces more effective group action. This experience will enable you as a person to change your own functioning as you see fit. You will be dealing with Leadership Communication, Goal Setting, Trust, Participation, The Expression of Feelings and Evaluation. Tied in with this will be the relevance of the Scripture passage and its meaning not simply as ideas, but as having to do with the relationships of everyday living.

WHO:

Any group of persons, with no less than Eight and no more than Fourteen in a group. This is a *Must*.

WHEN:

The course is planned for Six Sessions of two hours each.

HOW:

No outside leader is required during the sessions. Just start the cassette and follow instructions.

During the summer I was privileged to be a member of a group who was willing to take the risk of pressing a button, and with an air of expectancy, await the results. I can assure you it was exciting, perhaps somewhat frustrating at the beginning, but at the completion of twelve hours study, candid discussion, fellowship and evaluation we all felt that the experience was very much worthwhile.

Eager to share such an experience with others, another group was formed which tested the adaptability of the material to another passage of scripture.

There is nothing to lose, but everything to be gained by coming face to face with a sound idea.

This kit produced by Department of Christian Development of the United Church in Canada, 1971 is available from Distribution Services, 47 Coldwater Road, Don Mills, Ontario. \$7.50.

BUILDING A CHRISTIAN COMMUNITY

by BRIAN FRASER

Brian Fraser is the General Secretary of the S.C.M. at the University of Toronto, sits on the Executive of the Committee on the Church and the University of the Presbyterian Church in Canada, is completing a Master of Arts degree at the University of Toronto and will enter Knox College next year.

The Student Christian Movement office in Hart House at the University of Toronto has always been a place for people to gather and talk. The other day, conversation got around to our impressions of the present generation of students at university. It was noted that the radical activism of the 1960's had disappeared, at least on the surface.

But there was a variety of ideas about the present mood on campus. On the one hand, it was felt that many students were still as concerned as before with social change and working towards better conditions for human life, but had chosen the longer, more patient way of 'working within the system' to achieve these ends. Their education and work would enable them to promote gradual and more lasting change in our social conditions. On the other hand, some saw the majority of students as indifferent and cynical. It is not an indifference born of a lack of awareness, but rather an indifference that springs from a feeling of hopelessness that anything can be done in this world to alleviate the problems and sufferings of humanity. The darkness indeed surrounds us but the dominant responses are ones of gloomy ac-

ceptance or escape, as evident in parts of the drug culture and the current religious revivals. Life in this world seems meaningless and hopeless.

The situation defies simple analysis. There is not space in this article to attempt a full understanding of the various student minds on campus today. What I intend to do is to outline the response of the Student Christian Movement in the University of Toronto to this campus mood.

Our efforts in the S.C.M. have much in common with the first group of students mentioned above. We must begin from our Christian roots, for in God's call do we find our meaning and hope. In the Christian tradition, our confession is based upon the activity of God. One might summarize the nature and direction of God's activity in the phrase 'pro-existence', God acts in order that man might have a full personal and social life. The world, as God's creation, is the object of his concern and love, the arena of his activity. In Christ, as Paul tells us, God reconciled the world to himself.

The Christian faith demands a two-fold response — service and understanding. We are called to serve all mankind in order that we might show God's love and concern for this world. We are also called to understand both the problems of mankind and the will of God. We cannot stop questioning ourselves in the light of this continuing effort to

understand and respond to the mystery that is God.

The Church is God's people, called to engage in his work of humanization — of improving the quality of man's life in this world. In this sense the local unit of the Student Christian Movement in the University of Toronto considers itself very much a part of the Church. In 1921, the S.C.M. committed itself to "seek through study, prayer and practice to know and follow Jesus Christ". We know that Christ is one with God acting in human history for the life of this world and that our response of faith must be complete — a response of study, worship, service and play.

An important question that faces us today concerns the nature and scope of Christian life. What must the people of God do in order to become part of God's loving activity? The answer has been suggested above. We must align ourselves with or initiate efforts throughout the world which promote that full and responsible human existence that is the object of God's promises and activity. These efforts need not be specifically Christian, for God's activity has never been limited by human labels. We must be open to his work in various forms.

In attempting to exercise this ministry of concern and awareness, to know and follow Jesus Christ, the S.C.M. at U. of T. has been interested in efforts throughout the world which seek to end oppression, injustice and inequality.

Through study programs we seek to become aware of the issues and problems involved in certain struggles for liberation. In cooperation with the S.C.M. of Canada and the World Student Christian Federation, the local unit will contribute money to the educational and welfare work of certain liberation movements in the Third World. Our study and critique of some of the policies of corporate business in Canada and developing areas is another effort to serve mankind and explore the issues and problems that face mankind. Our hope is that people will begin asking serious questions about these problems, about their basic attitudes towards life in this world and start looking for ways in which they can cooperate in building a better world. Often these questions prove uncomfortable for people, because our own inactivity and disinterest is one of the most powerful contributors to suffering and inhumanity in today's world. In tackling these questions, through Bible studies, discussion groups and research groups, the S.C.M. seeks to express an active and responsible faith in the Gospel of Jesus Christ.

To suggest that the task to which we are called in Christ is easy would be foolish. It is precisely the difficulty of changing things for the better that has brought about this attitude of indifference and cynicism we spoke of earlier. It is essential, therefore, that a context be provided within which people can be-

gin to express their concern and build their understanding. The building of a community which will study, serve, worship and play together is a necessity and one of the primary aims of the University of Toronto S.C.M. this year. To promote this, we meet regularly for worship and recreation as well as study and service. Our attempts to understand the nature and meaning of our worship has led to the organization of a travelling seminar on worship through which we hope to share the thoughts of others on this subject. How does worship point to that completeness of faith which has been mentioned above? (Any groups in the Toronto area that are interested in this topic or any others discussed in the article can contact the S.C.M. Office in Hart House at 923-9727. We would be more than happy to help you in your study programs, if we can.) The community which we build cannot be closed, either in membership or attitude. We work and study together with all those who share our concern with humanization, Christian and non-Christian.

We do not feel alone in this search for comprehensiveness. The Church at large has been growing more aware of the scope and implications of the Christian faith. Cooperative efforts of service and understanding, in which we place our faith on the line, are necessary if we are to "know and follow Jesus Christ" in the spirit of honesty and self-giving that was his example.



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News from GUYANA



Noreen Tyman

Noreen writes: "I am fine and trying to spread the good news of salvation in this part of His vineyard."

She reports that she has been busy with Vacation Bible School teachers' training and VBS. The latter was well attended. Activities included a box movie, singing, walk-in maps, games, quizzes, drawing, as well as Bible study. The women had a day camp on the beach when the young girls baby-sat while their mothers had an opportunity to have fun together.

Noreen has opened a church

school at Novar which now has 28 children and she and her assistant part-time teacher are hoping for more. She is also planning to start a COC group as soon as the church building at Bush Lot is completed and says the children are full of enthusiasm at the prospect for they like to explore and find out things for themselves. She has a choir now at Bush Lot and is making full use of her autoharp. She is also training young people and children for Harvest Concerts.

She has set up a library in her apartment and tells us that the children and a student minister and deaconess are making good use of it. She sends her thanks for books she has received and "a special thank you to the women of Knox's Presbyterian Church Hall for the maple leaf, recipes and beautiful snow scene." She says the scene reminds her very much of Canada.

Noreen sends her greetings for the New Year and closes her letter with this request, "Please remember me in your prayers for continued strength and courage to do the Lord's Will."

Noreen Tyman studied in Canada from September 1969 until September 1970. She is now at Bush Lot, on the West Coast of Guyana, serving under the Guyana Presbyterian Church.

AFGHANISTAN

by HELEN C. YOUNG

The first Christian Church on Afghanistan soil was dedicated on May 17, 1970. The congregation is international and church services are in English.

Canadian John Reoch, who served in Afghanistan under the International Afghan Mission from June 1969 until April 1971, was the engineer in charge of building the church.

The International Afghan Mission has about ninety workers from eleven different nations, many of whom are engaged in medical work under the Ministry of Public Health.

Dr. Christy Wilson, who is minister of the new Church, was in Canada recently and told us the story of how the church was built.

When Dr. Wilson first went to Afghanistan he had a position teaching English in an Afghan government school. After five years, he was given authority to be the Protestant Chaplain in the City of Kabul. Mrs. Wilson taught in a school for the blind, where she now heads up the teaching program.

It was in December 1959 that President Eisenhower, through the U.S. ambassador, requested permission to have a Christian Church in Afghanistan, pointing out that there are mosques in the U.S.A. Permission was granted in 1965.

When John Reoch arrived in the country, he was put in charge of the building operation, and the ground was broken in July 1969.

The money for the building began to come in. One gentleman who had been praying for Afghanistan for over fifty years was so thrilled that permission had been granted for the church building that he gave \$18,000 to it. A lady from a Presbyterian Church in Philadelphia, who was on a round the world tour seeking worthwhile causes to which she could give her money before she died, contributed \$20,000. The balance came in from all over the world, including one donation from a lady in a Communist country, another from students in Korea, and another from a little church of sixteen members outside of Osaka, Japan.

The building is stone and has a green marble floor. The marble has an interesting history. Dr. Wilson and Mr. Reoch had seen marble chips and wondered where they came from. When they found the marble quarry, they discovered it was controlled by a Russian company which crushed the marble for pre-fab buildings. Hoping it might be possible to buy enough marble for the centre aisle of the new church, they approached the president of the factory. Dr. Wilson was amazed to find that the young Afghan president had been a student of his when he taught English in the Afghan government school some years before. It was a pleasant reunion and over tea in the young president's office, the visitors were asked if there was anything he could do for them. They told him about the new church and asked if it would be possible to get fourteen cubic metres of marble so they would be able to put in a centre aisle of the green marble. He said "Certainly" and began to make the arrangements. When the order came through, it was for forty cubic metres rather than fourteen. There was enough for the whole floor of the church, and the price was only seventy-three cents a cubic metre. (Dr. Wilson told me that it takes two and one-half hours to cut through one inch of this very hard, thick marble, so you see it is generally very expensive.)

The steel for the building had to come from Bombay. There were

seventy tons of pre-fabricated steel which came via Karachi through the Khyber Pass to Kabul. As there were no papers with the steel when it arrived at Karachi, it seemed like a miracle when it was released and proceeded on its way to Kabul.

A Russian crane was rented to hoist the steel into place.

The seating of the building is patterned after that of Blackburn Cathedral in England, with individual chairs locking into each other to make pews. The seating capacity of the auditorium is 250 and the chapel 75. By clearing out the chairs, however, many more people could be accommodated on the open floor. The Afghans usually sit on the floor and there are electric coils underneath the marble which make it very comfortable for sitting.

It is hoped that it will be possible to use the building for Christian Conferences and it has the electronic equipment for simultaneous translation. Dr. Wilson said he thinks this is an ideal location for such conferences as there are no restrictions upon either Indians or Pakistanis coming into Afghanistan.

The Afghanistsans, who are almost all Moslems, have great respect for people who pray and therefore are pleased to see people from abroad erecting a house of prayer, Dr. Wilson told me. It is very evident that prayer is a constant companion of Dr. Wilson, and as we concluded the interview it was with a moment of prayer led by Dr. Wilson.

Your Prayers are asked

- War erupted on December 4, 1971, between India and Pakistan. Pray for the power of God to work in men's minds that they may learn to live together in peace; pray for Canadian mission staff and for all the peoples of India and Pakistan.
- In December, Miss Dorothy Bulmer received her visa for Nigeria and arrived in Nigeria in early January. She will be sharing with others in the spiritual and educational development of the Church. Pray for Miss Bulmer, Rev. D. MacKay, Rev. and Mrs. R. Wilson and Dr. and Mrs. R. Unger who have all arrived in Nigeria in the past few months.
- for Mr. S. T. Robinson, Director of the Kenora Fellowship Centre, and the other members of the staff as they seek to minister to the needs of the Indian-Canadian peoples in the Kenora area.
- for the work being carried on at the Inner City Indian Mission, Winnipeg, and for Miss Sandra Percy, as she ministers to the women and young people.
- for newly-elected Executives of Presbyterials as they begin their work, that their planning may be for the advancement of understanding of and concern for Mission.
- for all involved in planning for and carrying out plans for the Annual meetings of the Western Synodicals and for those who will participate in the meetings.

THE WMS AT WORK

Women of the Bible Featured at Rally

Highlight of the day long rally of Superior Presbyterial held at St. Andrew's Church, Atikokan, Ont., was a program portraying Women of the Bible in which each group presented a woman of the Bible in drama, discussion or interview, bringing out her principles and characteristics. Featured were Ruth,

Elizabeth, Deborah, Lydia, Priscilla and Rahab. One group presented a skit on the women of the Bible whom they considered were the first Women's Liberation Movement.

95th Anniversary Celebrated at Ashburn

A very successful evening commemorated the 95th anniversary of the WMS group of Ashburn, Ont. Miss Diana Wadsworth, on furlough from the Helen MacDonald

School in Jhansi, India, gave a very informative talk on her work at the School. Miss Wadsworth is a specialist in science and biology.

"Getting the Word Around" In Bible Times and Today

At a meeting of West Toronto Presbyterial, Miss Giollo Kelly, now Assistant Secretary of the Board of World Missions, illustrated the theme "Getting the Word Around" by using slides of places in the Holy Land connected with the life of Jesus, of Egypt, and of scenes where St. Paul taught; then of how it is done today in Canadian mission work. The Word continues to get around and we have a responsibility to spread it further.

Thought Provoking Playlet At Group Meeting

The WMS Young Women's Group at Knox Crescent and Kensington Church, Montreal, put on a thought-provoking playlet at a recent meeting. The story was that the daughter of a missionary couple in India came home from college and announced that she had accepted the religion of her roommate.

The sorrow, anguish, and consternation of the missionaries at the thought of the effect this would have on their work for Christ's kingdom was apparent. When she asked her father if he would disown her and he said, "Oh no", she told them she was not going to become a Moslem, that she couldn't turn from the Saviour to whom they had led her.

She explained that it was her roommate who was to become a Christian and she wanted to see just what it was going to mean to her friend's parents.

The discussion which followed was led by Miss Ann Crawford and the conclusion was that the Gospel we have to offer is the bringing of Life (with a capital "L") and justifies even the breaking up of family ties.

CGIT Workshop

A CGIT Workshop held in Gaetz United Church, Red Deer, was an interdenominational gathering of United, Baptist and Presbyterian congregations, and included leaders and girls from the whole Central Alberta area. It was convened by Mrs. Nancy Jenner of Sunnybrook United, Red Deer. Miss Linda Wood, Presbyterian Deaconess, was in attendance, as were leaders from Valley Centre and Willowdale groups.

This year the "Purpose", is being looked into in depth, and those present were divided into four groups. Each group was given one line of the Purpose to study.

A panel discussion on "CGIT today" was held with a leader as moderator, and two girls, a mother and a leader as panelists. This was a lively discussion and much enjoyed by all, and interesting to note, that while the young people might wish to see many changes, they were still happy that CGIT is a Church sponsored group. Mothers

of various Red Deer groups served a delicious evening luncheon, followed by a lively sing-song.

When the workshop concluded at 9 p.m. the four groups reported their findings, followed by an evaluation. Having been in the "Seek Truth" group; one leader, after hearing the panel, the mothers' views, and the girls' views, said, "What is truth," and felt that in this age of change, one might say the same were it not for the fact, we try to point them to Jesus who said, "I am the truth, behold, I change not."

In a Word IDENTITY

by TURNER N. CLINARD

(One of a series of brief articles written by Dr. Clinard obtained through the Associated Church Press.)

The "crisis of identity" is nothing new. "Who am I"? is among the oldest and most important philosophical questions. And the desire for personal recognition is among the most demanding of psychological drives.

Actually we are no more alike than snowflakes are alike, or leaves on a tree. Each person has distinctive fingerprints, character, style. Yet, as insistently as everyone shouts, "I've got to be me"! we continue to say, "Oh, you know Orientals; they all look just alike."

Someone defines identity as "the

Newslettes

Miss M. Tew, who celebrated fifty years as a deaconess at Victoria-Royce Church, Toronto, has been honoured by that congregation at a special service.

Friends from the local churches joined with the WMS group of Moosomin, Saskatchewan, for a very successful Thankoffering meeting. The Rev. and Mrs. H. Grove of Indian Head showed slides and told of their work in Grande Prairie.

condition of being oneself and not another." Discovering one's identity is important to self-fulfillment. But it is hard to know "the real me." It is hard to be real at all; we present different faces to different people, and none of them may correspond to the inner being. True identity demands integrity.

One establishes identity in others' eyes by eccentricity, consistent behavior patterns, or his relationships. But his true identity may still escape him. He refuses to find it in the past, for he feels that he is growing. He may have to look away from himself to see himself, as one looks in a mirror. Or he may find his ideals living in another person.

But the only absolute image exists in God's mind. He sees what we can become because he intends it. So we seek our true identity in God's will for us, for he alone knows what we may become.

THE CHURCH IN THE WORLD

Aid to Movements In Southern Africa

Churches and their related agencies have been asked to supply material aid worth \$340,000 to three liberation movements in southern Africa. The appeal came from the Commission on Inter-Church Aid, Refugee and World Service (CICARWS).

Under the WCC plan, FRELIMO (Front for the Liberation of Mozambique), MPLA (the People's Movement for the Liberation of Angola) and PAIGC (the African Independence Party of Guinea and Cape Verde Islands) will receive basic drug kits for use in medical work plus exercise books, pencils and rulers for schools in the liberated areas of their countries. In addition, the churches and their agencies will make shipments of high-protein foods such as milkpowder and stockfish. Cotton cloth will be purchased locally for clothes.

CICARWS made it plain that the aid programme had the approval of the Christian Council of Tanzania which has written: "We will definitely cooperate in this programme". Medical assistance is valued at \$72,800; educational materials at \$110,000; food at \$90,200 and cloth materials at \$10,000. Some \$57,000 will be sought for transport costs.

Earlier in its meeting the commission heard a strong reminder

from the director, the Rev. Dr. Alan A. Brash, that the churches must concern themselves with matters of overall justice. Discussing some of the issues raised by the integration of justice and service concerns in the World Council of Churches, he said clearly it was not enough in South Africa merely to assist the victims of unjust laws: "The injustice of those laws must be challenged in Christ's name".

The director's emphasis on justice drew strong support from commission members but concern was also expressed as to how CICARWS could adequately respond to the needs of churches. The staff was authorized to continue to study how the project system could be recast to give local churches maximum flexibility and decision-making power.

More Awards for "Preacher"

A one-minute animated film called "Preacher", produced by the WCC's secretary for film and visual arts, Mr. John Taylor, has won two awards. The Chicago International Film Festival in Chicago, Illinois (USA) gave it a Certificate of Special Mention and it was shown as one of the best films of the year by the London Film Festival. The latter gives no prizes but selects only those feature-length films and shorts that have won acclaim at

other festivals. "Preacher" is a comment on the misuse of television by the Church. It was directed by Pavel Prochazka from drawings by Stania Prochazkova.

Late WCC President Honoured

A Niles Professorship in Ecumenical Studies has been established at the United Theological College in Bangalore, India in memory of the late Dr. D. T. Niles, who died in July 1970 while serving as a president of the World Council of Churches. The purpose of the professorship is to promote study and research in areas of concern to which Dr. Niles was deeply committed, namely evangelism, mission and ecumenism.

Taiwan Goes Ecumenical

Efforts to move "Towards Unity" took concrete form in Taiwan recently when 61 persons from Roman Catholic, Presbyterian, United Methodist, Episcopal, Lutheran, Baptist and Evangelical churches participated in a seminar at Taipei sponsored by the Ecumenical Cooperative Committee. After discussing the biblical view of the Church and various practices of administering the Lord's Supper, the group gave most attention to the question: what next steps can the churches take together?

In Czechoslovakia

Three members of the Church of the Czech Brethren have been ar-

rested in Prague, allegedly for political activity including urging people not to vote in the forthcoming elections.

Welcome to Migrants

French-speaking families in Geneva, Switzerland will welcome the children of Spanish migrant workers into their homes after school to help them prepare their lessons. The programme was initiated by the Spanish service of the Protestant Social Centre. The intent is to help the children overcome the problems of living in a foreign country and having to learn a second language.

Caribbean Conference Sketches Churches' Role In Change

Churches in the Caribbean must participate in developing a people's movement for change. They can no longer confine themselves to treating the symptoms of social ills and leave unchallenged the roots of injustice, Dr. Roy Neehall, a staff member of the World Council of Churches, told the Caribbean Ecumenical Consultation for Development held in Trinidad. He said the theme of the Christian Gospel is constant renewal. The Gospel, he said, is "geared to a new organization of the collective life and not just the transformation of the inner life".

On the subject of violence Dr. Neehall said, "Development as justice without violence is not possible unless the hope for change among

the masses of marginal men is matched by the will for change among those who now control society". And he warned that "it is naive to expect that change or development in terms of justice can be achieved without conflict". He said the colonial systems still at work in the independent nations of the Caribbean are "ripe for destruction".

Mr. Shridoth S. Ramphal, Guyana's Minister for External Affairs, said the Church's legitimate role is to search for a West Indian identity and contribute to a political unity to give strength to economic and social independence.

Former Rhodesian Leader Asks Free Discussion

The Hon. Garfield Todd, former Prime Minister of Rhodesia and a leading Christian layman, has proposed that at least six months of "open and free discussion" be allowed the five million Africans before they are required to indicate their reaction to the proposed Anglo-Rhodesian agreement signed by Sir Alec Douglas-Home and Prime Minister Ian Smith.

"This is the first time that Africans have been given real political power in Rhodesia", he told the press on November 30, "and six years of consultation between white governments surely warrants at least six months of open and free discussion amongst the five million Africans so deeply affected before an answer is required of them".

He added that "Africans might

think it reasonable to demand some machinery of political advancement which would guarantee a majority of African voters by a definite date".

Joint Course for Religious Educators

A National Institute of Religious Education was opened recently in Lagos, Nigeria with an enrollment of 17 Protestants and Roman Catholics. It offers a one-year intensive course for clergy and laity teaching religious subjects in the nation's schools. Through an arrangement with the University of Ibadan, students will be able to take an examination and upon passing, obtain a diploma. The institute stems from an initiative by the Christian Education Department of the All Africa Conference of Churches and will be run jointly by the Catholic Bishops' Conference and the Christian Council of Nigeria.

Focus on Africa For Special Meeting

Slides from Africa were the main attraction when the WMS group of Westminster Church, Estevan, Saskatchewan, and friends gathered recently for a pot luck supper and thankoffering. The Rev. W. Campbell Smyth, who had spent several years in the Congo, showed slides and told viewers how the work had mushroomed; but, because of political unrest, foreigners had to leave. Throughout the presentation the dynamic leadership of the Holy

Spirit working in Africa was seen. "We are sure that the work He has begun He will also finish. The African people have taken up where the white man had to leave off," reads the report. A large map was used to orient the group, and a boutonniere combining the map of Africa with heads of prairie wheat was presented to each guest.

Greek Evangelicals Dedicate Structure

Hundreds of people from throughout Greece, as well as church representatives from other countries, gathered in Thessaloniki, Greece, for the dedication of a new building by the Greek Evangelical church.

Dedication of the structure, which seats 600, climaxed a 10-year construction program. Financial assistance had been provided through the evangelical churches of Switzerland and Germany and through the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service.

In an address to the gathering, the Rev. Werner Schmidt of Basel, Switzerland said that the Gospel had been spread to the West from Thessalonica 2000 years ago, and that through the Reformation the same Gospel had come back.

Wilkerson Warns of Phonies In Jesus Movement

The devil saw he could not lick the Jesus Movement so he decided

to move into it, Evangelist David Wilkerson told 2500 teenagers at a meeting in Louisiana. He warned, "Don't run after every kid carrying a Bible," and gave two tests for a genuine Jesus person. First, "he will not be on a trip or sanction drugs. You cannot have sex, drugs, pot and Jesus too. Second, he will not be ditching — running away from school, and parents. You cannot be down on the government, church and parents and be a true Jesus person."

Wilkerson said, however, that he believed the Jesus movement is of God and the work of the Holy Spirit.

"We need to be very, very careful now about judging and criticizing our children," he said. "A minister can preach whatever he wants about fashions as long as he preaches it from a broken heart. I believe kids will listen to anything you tell them that is honest if you preach in love because you are interested in their souls and not just want to slap them down because you are mad about the way they dress or talk."

Catholics To Publish Ecumenical Bible

The first ecumenical edition of the Bible to be granted an imprimatur from Rome will be issued soon by the Catholic Press in Chicago.

Initially offered in Spanish, the ecumenical edition will include in four parallel columns introductions to each book of the Bible by an international team of scholars repre-

senting each of the four major faiths — Roman Catholic, Protestant, Orthodox (Eastern Christian), and Jewish. The reader can see at a glance the similarities and differences in the four interpretations.

Computer Organ to lead Church Singing

Trinity Episcopal Church in Orange, California, has installed what it believes is the very first computer church organ.

Developed by North American Rockwell Autonetics Division of nearby Anaheim, the curious musical instrument operates by Large Scale Integrated circuitry. At the heart of it is the MOS device — a development which shrinks thousands of individual electronic components into a single “package” less than the size of a dime.

“Now,” say the developers, “man’s most versatile invention, the digital computer, can be assigned to the fascinating and intricate task of fine organ tone production and accomplish musical results that have not been possible before.”

Western Religion Revitalized By East

The Western religious landscape is gradually being revitalized with “leaven” from the East, according to a spiritual leader from India.

“Millions of people in the West now are responding to Eastern thought,” says Swami Ranganathananda, a monastic leader of the Hindu Ramakrishna order. “It’s

having a deepening influence.”

The India leader stressed that this does not imply or necessitate any shift of Westerners away from Judeo - Christianity to Eastern faiths. “Once they’ve come through experience with Eastern ideals, they will find it makes their Christianity more real, that they understand their own religion better,” the Swami told Cornell.

‘Dear Abby’ Prayer Asks Guidance For Parents

Newspaper columnist Abigail Van Buren has composed a “Parent’s Prayer” in which she stresses the practical side of raising children. Says “Dear Abby”:

“Oh, heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say, and to answer all their questions kindly. Keep me from interrupting them or contradicting them. Make me as courteous to them as I would have them be to me. Forbid that I should ever laugh at their mistakes, or resort to shame or ridicule when they displease me. May I never punish them for my own selfish satisfaction or to show my power.

“Let me not tempt my child to lie or steal. And guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

“Reduce, I pray, the meanness in me. And when I am out of sorts, help me, Oh Lord, to hold my tongue.

"May I ever be mindful that my children are children and I should not expect of them the judgment of adults.

"Let me not rob them of the opportunity to wait on themselves and to make decisions.

"Bless me with the bigness to grant them all their reasonable requests, and the courage to deny them privileges I know will do them harm.

"Make me fair and just and kind. And fit me, Oh Lord, to be loved and respected and imitated by my children. Amen."

Hospital in India (Cont'd from p. 4)
United Relief Service until such time as the Government itself can operate it.

This project was initiated by the Presbyterian Committee on Inter-Church Aid, Refugee and World Service, which has taken the major responsibility for funding, with United Church assistance. It has applied to the Canadian International Development Agency which has agreed to match the \$35,000 grant dollar for dollar thus making possible establishment of the permanent hospital immediately.

In Remembrance

Name	Church	Presbyterial
Mrs. David Ritchie	First, Collingwood	Barrie
Mrs. Wilfred Johnston	Esson, Oro	Barrie
Mrs. Thomas Reid	St. John's, Toronto	East Toronto
Mrs. Hugh Shields	St. Andrew's, Cobden	Lanark & Renfrew
Mrs. Harold Marr	Presbyterian, Dorchester	London
Mrs. Thomas Macdonald	Presbyterian, Ashfield	Maitland
Miss Allie Nelson	Presbyterian, Ashfield	Maitland
Mrs. Angus W. Morrison	St. Paul's, Scotstown	Quebec
Mrs. Malcolm Isbister	St. Andrew's, Sarnia	Sarnia

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THE NEW GENERATION IN AFRICA

Study Resources for 1971-72

For Adult Groups

A packet containing the book BEYOND INDEPENDENCE, by Donald M. Timkulu; three session outlines, prepared by the Adult Committee, dealing with concerns described in the book and Worship Suggestions \$2.00

For Teenage Groups

A packet containing the book ALL IN AN AFRICAN LIFETIME by Wilfred Grenville-Gray; a guide for each of the sections including Bible Study prepared by Pat Hanna; a list of resources, information about Affiliation and offering projects ... \$2.00

For Children's Groups — COC and Explorers

A packet containing a Course for Primary and Junior children NEARLY HOME to help boys and girls become acquainted with African boys and girls; a Resource book WHY THE SPIDER LIVES IN CORNERS by Olivia Pearl Stokes; ten pictures from Africa and supplementary information \$3.00
(For more detailed descriptions of the above see June-July GLAD TIDINGS p. 20-21.)

Additional Resources

AN AFRICAN PANORAMA by Anne M. Spencer

An introductory book on customs, religion, education, politics and moving into a new age without losing cultural values, in Africa \$1.75

NO MORE THE ROUND MUD HUT by William E. Roth

Young Africans speak about the problems, priorities, national and personal goals they see as most important for Africans today and tomorrow \$1.50

PALAUVER

Dramatic discussion starters from Africa which will involve groups in discussing some of the problems of Africa today \$1.50

THINGS FALL APART by Chinua Achebe

The story of Okonkwo, an important man in the Ibo Tribe in Eastern Nigeria, when the white men were appearing on the scene — their arrival brought a tragic conflict to the tribe \$1.50

Available from the W.M.S. Book Room, Women's Missionary Society, W.D., Room 100, 50 Wynford Drive, Don Mills 403, Ont. With orders of \$5 or less, please send cheque or money order made payable to Manager, W.M.S. Book Room and add 10c per book to cover postage and parcelling.

GLAD TIDINGS



This is the doorway of a community service organization in Yorkton, Saskatchewan. The Chairman of its Board of Directors is a Presbyterian minister. See article, pp. 4-8.

GLAD TIDINGS

MARCH 1972

Vol. XLVIII

No. 3

Editor

Helen C. Young, B.A.

Published monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group

Glad Tidings Secretary.

Individual subscribers may
order direct from

Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

Please make all money orders
and cheques payable at par
to *Glad Tidings*.

Opinions expressed in articles
in the *Glad Tidings* are not
necessarily those of the
Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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WORLD DAY OF PRAYER

Friday, March 3, 1972

"ALL JOY BE YOURS . . ." Philippians 4:4 (New English Bible) is the theme for the World Day of Prayer for 1972. The service was prepared with the co-operation of women of various European countries, East and West, under the auspices of the International Committee on the World Day of Prayer.

In Canada, the service is printed in English, French, Chinese, Japanese and Braille. Services are available for adults, youth and children, free of charge. For the first time, a Children's Service has been prepared specifically for use in Canada, and this has been done by Miss Mabel Booth, Consultant in Elementary Education, The Women's Missionary Society, W.D. of The Presbyterian Church in Canada. "Many adults and boys and girls have been involved in the preparation of this service of worship for children," says Miss Booth. "The quotes from various countries are direct quotes from children."

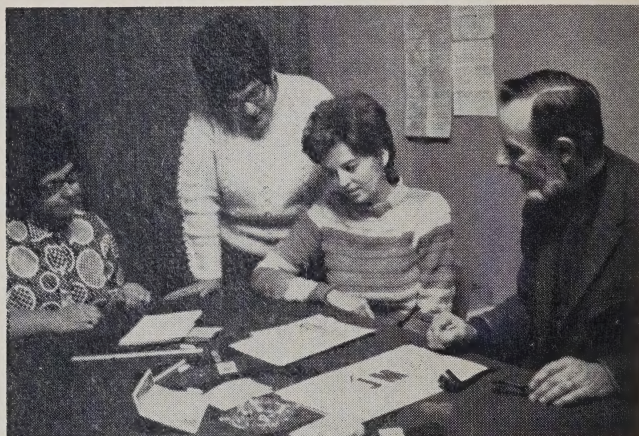
Offerings totaling \$60,000 from the World Day of Prayer in 1971 were distributed by the Women's Inter-Church Council of Canada to projects in Africa, Asia, Latin America, the Middle East, the West Indies, the United States and Canada. Included was the support of the production of Christian literature, ecumenical projects, educational work and to alleviate poverty and assist refugee programmes.

Materials and further information are available from the Women's Inter-Church Council of Canada, 40 St. Clair Ave. E., Toronto 7.

SIGN

THE SOCIETY FOR THE INVOLVEMENT OF GOOD NEIGHBOURS

by RAYMOND E. GLEN*



SIGN's staff at work.

SIGN—The Society for the Involvement of Good Neighbours — what is that? many persons have asked. The sign of the cross? sign board manufacturing? a radical western movement? national? international?

Sign is a social movement that officially began in Yorkton, Saskatchewan, on May 1, 1969. It is one of several experiments in wider mission and ministry involving the churches with one another and with other agencies and groups and governments that have emerged in Canada and around the world over the past few years.

Sign is a citizen's action group

that is a short way of saying—Community Development, community coordination, church cooperation, doing your own thing, helping others who fall between the cracks in services provided by agencies, probing into the community's needs and future.

Sign had its beginnings in the probings of local clergy and laity who sought to be more relevant to the community. Many of these persons had worked together in community projects. However, it was felt that a more inclusive way should be found to be a sign of love to neighbours. It was also felt that co-

operation and co-ordination of present and future endeavours were both desirable and possible. The group has tried to work out how, as the late Dr. Martin Luther King, Jr. phrased it, 'to be a headlight to the community rather than a tail-light'. The last of Sign's aims as set out in 1969, states, "To reach into the community and to encourage responsibility for the participation in those activities of care that mark men as true neighbours in God's world."

PAST PROJECTS

During 1969, Sign conducted a series of ninety one-hour Open Line radio programs on the topic of community prejudice. Many comments were aired concerning the local Indian and Metis situation.

Through its executive director, Sign helped initiate a Low Income Group which has now established itself as an independent group.

In the area of volunteer counselling, some persons worked as Sign volunteers with individuals or families with problems. Some of these volunteers worked under a social worker and were on call as much as

possible. Volunteer financial counselling has been provided by members of the Board of Directors and by others.

The Kindergarten project was Sign's first large involvement with the community. In cooperation with the Business and Professional Women's Club, the Public and Separate school boards were approached about establishing a kindergarten class for children who needed extra help to be able to enter the normal school system. As no regular system of kindergarten classes is available in the city of Yorkton, the establishment of a half-day kindergarten in a local school is a first. Last autumn, the local school boards reported that forty more children should be enrolled in such a kindergarten but that no grants were available to increase the half-day to a whole day or to hire more teaching staff. About sixteen children are enrolled in the kindergarten.

As the project became established through regular channels, Sign has been able to do a study for the Federal Government of Kindergarten needs in the city. Now, the Provincial Government is holding hearings

**Mr. Glen, who is the minister of Knox Church in Yorkton, is the Chairman of the Board of Directors of SIGN. He tells us that the organization was established under the Friendly Societies Act of Saskatchewan with the first Board of Directors consisting of nine persons — five laity and four clergy. In 1970, the Board membership was increased to fourteen with two youths elected and various professions and occupations represented.*

to learn of kindergarten needs in the province. Sign's local investigation and experimentation may be helpful to other areas.

Sign assisted the local White Cross centre to re-open after it had been closed. As many local citizens asked for meetings to re-open the centre, Sign coordinated the efforts of citizens and groups. These efforts were successful.

PRESENT PROJECTS

DAY CARE—Sign felt the need existed for a Day Care Centre to meet the needs of the general community — one-parent families, cases where both husband and wife found it necessary to work and others who wanted an enriched environment for their children or who found babysitters at home too costly or unsatisfactory.

Once space was available in the new Sign premises, the Centre opened. The enrollment has fluctuated during this first year of operation with many coming for half-days, partial days or certain days per month. The centre is licensed for 25 children; has a nurse trained in pediatrics as Supervisor with three assistants and volunteers in such areas as music and crafts on occasion.

The children coming to the Centre are from varying economic backgrounds; they are racially mixed as well. Sign is pleased that such mixing is occurring and is trying to establish some type of parent advisory

group. It continues to subsidize the Centre for space, administration, and a portion of food, supplies and salaries as the \$5 per child per month provincial grant and the \$3 fee per child per day is not enough to cover a total cost of approximately \$16,000 per year.

HOMEMAKERS PROGRAM: has long been seen as a needed community service. In cooperation with the Department of Public Health, Sign trained a dozen ladies as Homemakers. They were then able to go into homes and do whatever was required — cook, bake, care for children, care for elderly persons, do shopping.

The full Homemakers program has never been implemented due to cost — \$1.75 per hour (federal minimum wage rate). Also, no funds were available to hire a supervisor to check homes requiring the services and to place the Homemaker.

Until the full service can be put into operation with a sliding scale of fees for those not able to pay the regular per hour rate, Sign acts as liaison between need and Homemaker.

LEATHERCRAFT PROJECT: was established jointly with the Department of Social Welfare. A \$2,000 grant was secured from the Saskatchewan Indian-Metis Department. The person working in the project was given managerial direction by Sign staff and he was allowed to earn a portion of his salary from the project. Sign subsidized the project

in the way of space and administration.

The project is now under review due to two factors: personal problems of the person involved and the local Friendship Centre opening a course to train persons in leathercraft.

COUNSELLING: lawyers, clergy and individuals told us of the need for such services. A coordination meeting was held with all agencies or professions offering counselling present. It was agreed that the need existed for personal counselling to be provided by Sign. A professional counsellor was then engaged by Sign to come to Yorkton from Regina for Saturdays. The counsellor has come on demand, using the Sign premises.

The problem has been: first, cost — \$15 per hour which Sign has not been able to subsidize in any case; second — reticence by many to come to a professional counsellor. However, agencies have purchased the service for some of their clients and the Churches have a means of referral in cases of serious need.

DROP-IN CENTRE: has been part of the work of Sign since its opening. From inquiries such as where to go about Old-Age Pensions to teenagers wanting to leave home, the drop-in work has been a quiet but challenging one.

CLOTHING CENTRE: one of the first possibilities of service which some saw for Sign was to coordinate the work of Churches and others who

administered used clothing. A basic supply of clothing is kept on hand with volunteers from various churches coming in to care for the stock. In cases of greater need, such as a family losing their home by fire, Sign works with the Salvation Army and others to coordinate efforts.

THE FUTURE

After several months with the post of Executive Director vacant, J. Elton Davidge has now been hired as Director. Sign is optimistic that it can continue to bring existing projects to self-supporting status letting them spin-off and grow-up as has been the case with the Kindergarten project. Then, it can move on to new areas of work.

New areas currently under investigation are: the full Homemakers program with a full time supervisor. Public Health feels there are 87 situations in the city and district which require the services of a Homemaker.

Work on behalf of Senior Citizens has been occupying Sign's at-

The Day-Care in operation.



tention for some months now. Possibilities of concrete programs are — Meals-On-Wheels, perhaps in reverse where the person is taken to the meal together with others — a Senior Citizens' Drop-in-Centre in the Sign lounge — Adopt-A-Grandparent program in which a family would become a good neighbour to an older person or couple who have no close relatives or friends.

In the area of Community Development, possibilities exist for helping the community in drama, helping surrounding communities investigate their needs and proceed to meet those needs, to work in co-operation with the Friendship Centre, Low-Income Group; to conduct Town-Hall type meeting nights to discuss community problems.

Sign is therefore, many things to many people. We are in the 'people helping business', building peace. It is hoped that Sign can involve more churches, clubs and organizations to reduce some of the competition and ignorance of what each is trying to accomplish.

As the longer arm of the Church, able to reach out into the community, Sign does not take over the Church's work, but gives that work an added dimension, an added relevancy.

Remembering that it is experimental; that it must always be evaluating itself to see whether or not it is needed, Sign continues to be the innovator, prober, good neighbour on the Jericho road.

The writer has learned a great

deal about the community of Yorkton, population 13,000 and a centre for a large area in the fields of business, farm supplies, entertainment centre, sports centre, health and professional centre.

The experience of being part of the initiation of Sign, facing criticism from those who feared inter-church involvement, who considered such work the government's job, who feared the cost, who considered Sign a luxury for a smaller community, meeting with agency and government personnel, helping persons in need, sometimes with nowhere else to turn, has enriched me.

The experience of serving on the Board for three years; for two of them as President of the Board of Directors, striving to keep the existing work of Sign going ahead when the post of Executive Director was vacant has brought trust and co-operation and a greater vision of how much more remains to be done.

* * *

New Rock Opera 'I Will Come Again'

A new rock opera titled, "I Will Come Again," has made its debut as an answer to "Jesus Christ Superstar."

Cindy Tutalo, one of its writers, told some 350 people at a Jesus People rally in Philadelphia that the opera begins with the march to Calvary, moves on to the crucifixion and ends with the ascension and Jesus' promise to come again.

Dear Glad Tidings Promotion Secretaries:



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GUYANA

Random observations on a visit.

by EARLE F. ROBERTS*



Almost from the moment of arrival in Guyana the visitor quickly realizes that here is a country in the midst of a "slogan" campaign. Along the highways, over the radio and in the newspapers the visitor is quickly introduced to the current slogans. One hears and reads, "Keep Guyana Clean and Tidy", "Get There Safely (picture of an accident) Some Don't", "Speed Thrills and Kills".

The Guyana government is undertaking a campaign to reduce the volume of imports and is trying to persuade the people of Guyana to stop buying imported food and clothing. New import restrictions have been drawn up which will gradually phase out the importation of many food commodities. Replacing them will be locally grown items which are being introduced through the Department of Agriculture. The slogan used for this, "Help Feed Yourself, Clothe Yourself, Finance Yourself".

In Guyana today one hears a very

strong emphasis placed on self-help projects. Guyanese are encouraged to take part of their annual vacation period and give it to self-help projects such as building a road through the forest lands of Guyana to the border of Brazil. Posters encouraging self-help projects read, "Come Out In Increasing Force" and on the poster are pictures of a cutlass, a fork, a rake, a spade and a broom.

In former years Guyana's main international connections were with North America and Europe. Today she is becoming a part of a much wider international community playing an active part within the Caribbean countries and establishing relationships with neighbouring Brazil and Surinam. Regular trade delegations are also being exchanged with the African countries.

At Black Bush there is a new Presbyterian Church building which was erected by the members of the congregation as part of a self-help project. The total cost of this building is approximately \$1,700.00. The congregation has started a kinder-

garten for children of the area and has employed their own teacher. Within a matter of days after opening the new kindergarten there were more children than room.

At Better Hope the congregation is becoming more and more involved in the problems of the community. A new awareness of Christian responsibility is emerging. Just down the road from the Church is a large community of squatters. For years this group has been ignored both by the local community and the Church. The Better Hope congregation is now planning to open a kindergarten for the young children of the squatters. They have also indicated an interest in assuming responsibility for the upkeep and supervision of a playground which can be used by the children of the area, including the squatters. A further project which they have undertaken is the building of two bridges across the canals along the main highway so that pedestrians do not have to walk for long distances on the highway before crossing the canals.

The Board of World Missions at the present time is not planning to appoint new Canadian staff for service in Guyana during this next period. But the Board has agreed to assist the Guyana Church to obtain the services of a leading Asian Christian to go to Guyana for a brief period to assist the Church

there with its program at St. Columba House, the lay training centre of the Guyana Presbytery. An approach has been made to an experienced East Indian Christian regarding the possibility of his being available to go to Guyana later this year to work with the Director of St. Columba House and the Presbytery in planning program content and development.

Canadian Presbyterian missionaries worked in Guyana for many years and as one meets with the people of Guyana you constantly hear words of warm affection for these missionaries. There are many people in Guyana who wish that the constant forward movement of time could be halted and things remain as they were in by-gone years. Among some, one hears a note of fear as to what will happen now that Canadian missionaries are no longer in Guyana. Among others there is a firm note of expectation and determination for the future. The visitor to Guyana as he meets and talks with a cross section of the membership of the Guyana Presbyterian Church can thank God for the faithful service of His servants over past years while at the same time sharing with the Guyana Church this vision of hope and expectation of God's continued blessings upon this branch of His Church.

**Mr. Roberts is Assistant Secretary, Board of World Missions. He served as an overseas missionary in Nigeria from 1957 to 1965 and returned there during the war to organize and administer the relief program of the Christian Council of Nigeria.*

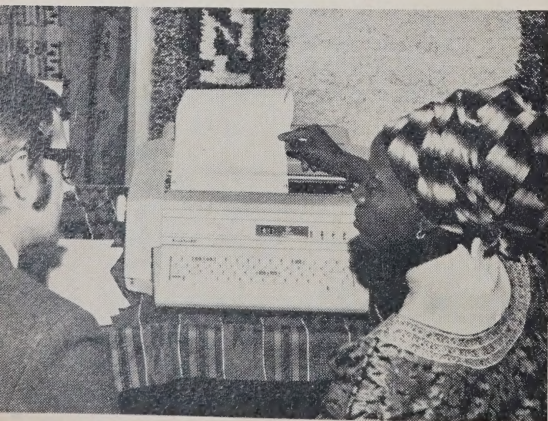


Millicent Akinsulure and Donna Butcher on staff at the Centre examine one of the many artifacts on display.

by HELEN C. YOUNG

Cross-Cultural Learner Centre

Examining the print out at the computer terminal.



The university professor sitting in front of the television screen in the corner of the small room is joined by his class of students. This morning they will view a television tape on development in Central Africa. A few feet away in the same room two Caribbean men look at slides on education in Northern Nigeria. A former CUSO volunteer to Zambia who is scheduled to speak to a group in Kirkland Lake in a day or two looks for information on mining in Zambia. As she searches through the vertical files she plans how she

will compare the industry and working conditions in Zambia and northern Canada. One visitor is oblivious to these around him as he listens through earphones to a cassette recording. Another reads materials and listens to tapes on economic development in Malawi. And, in answer to a request for information on Eskimo culture, the computer prints out a long list of resources — books, tapes, films available on the subject.

It was a bright sunny January day that I visited the Mobile Cross-Cultural Centre during the eighteen days it was in Toronto. Some people came to look, most came to learn. There were thirteen to twenty people participating all the time I was there and it was a typical morning, I was told. The afternoons were usually busier.

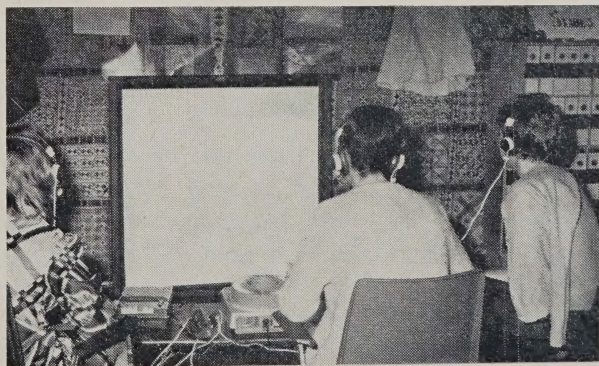
Many people think of the Centre as a "learning cafeteria." The individual chooses what he wants to learn, the way or the medium in which he prefers to learn, and the rate at which he proceeds toward

his goal. It's called the Learner Centre because it is centred on the learner. The whole system is set up to suit the learner's needs, interests, abilities and self-motivation. Information on many subjects is available in a variety of forms, e.g. films, slide-sound shows, books, videotapes, and you can use the simplified computer system to help you find the answers you want.

A brochure states, "The Centre offers a comprehensive and thoroughly correlated range of resource materials. Though concentrated at present on East, Central and West Africa, its information also covers southern Africa, the Caribbean, North American native peoples, Canadian Black studies, general development concepts and cross-cultural relations."

The first Cross-Cultural Centre was in Western University in London, Ontario. It was set up there by CUSO to help orientate its volunteers before they went to overseas countries. When the Missionary Orientation course was held in Lon-

Visitors watch a slide sound show.



don last summer, the Centre was used by the missionary candidates, including Dr. Ron and Mrs. Unger, the Rev. Robert and Mrs. Wilson and the Rev. Donald MacKay, who are now in Nigeria. Miss Patricia Hanna, Director of Services for Overseas Students and Laymen Abroad, also participated.

Individuals and organizations who had used the Centre in London expressed an interest in making the material available over a wider area. Selected material was duplicated and the necessary equipment obtained for a mobile centre. The tour is co-sponsored by CUSO and the Canadian International Development Agency, in co-operation with the Office of International Education, University of Western Ontario.

One of the primary objectives of the Centre is to help Canadians better understand the people of other countries and other cultures. We Canadians tend to think of our own culture and way of life as being the only logical and correct way. Cross-cultural communication is an attempt to bridge different cultures, and to show how the economic, physical and social conditions have contributed to the culture and life of peoples in various areas of the world.

The Mobile Centre moved from Toronto to Halifax at the end of January, and then goes on to Montreal (Feb. 21 to Mar. 10); Winnipeg (Mar. 20 to Apr. 3); Saskatoon (Apr. 10-23); Calgary (Apr. 29,-

May 13); and Vancouver (May 20-June 2). If you live in one of these cities, be sure and find out, through CUSO, where the location is and spend a few hours discovering and learning about other peoples of the world. Perhaps you can arrange for a group to visit the Centre.* The wealth of material available there will be a fine supplement to your mission study on Africa this year.

It is hoped that in due time the Centre will be expanded to include material on more countries and cultures, and also that permanent cross-cultural centres will be set up by interested people and organizations in various locations across Canada. Our church people have been invited to participate in the process by sharing information and resource people as well as becoming involved themselves in the learning process. You may wish to become involved in such a project in your area.

*If you plan to visit as a group, phone ahead to make a reservation.

For your convenience, we list the names and phone numbers of the local coordinators:

Montreal: Mrs. Wendy Quarry —
735-4561;

Winnipeg: Miss Muriel Stanbrook—
786-6521;

Saskatoon: Mrs. Ann Coxworth —
343-9281;

Calgary: Miss Debra Ransom —
266-1691;

Vancouver: Mr. Mike Wicks —
681-9031.

Your Prayers are asked

- for all who participate in the World Day of Prayer that each one may be conscious of joining with fellow Christians around the world in worship.
- for the women of the Society in Western Canada as they come together at Synodical meetings that they may gain inspiration and plan wisely for the year ahead.
- for the Rev. A. Iarrera, minister of the Italian Presbyterian Church in Montreal, and for the members of his congregation, as they seek to present a Christian witness to persons of Italian descent.
- for the Rev. M. Fesenko as he ministers to Ukrainian Presbyterians in Toronto, and for his outreach through the 'Evangelical Truth' which he publishes, and which has a wide distribution, not only in North America, but also throughout Europe.
- for members of the Board of World Missions, including the representatives of the Women's Missionary Society, as they come together for the annual meeting of the Board this month.
- for the staff of the Board of World Missions as they carry out their tasks in many places in Canada and other countries, as well as in the national offices.

New Prices Effective April 1, 1972

W.M.S. MEMBERSHIP PINS

10 K Gold Honorary Membership Pin ..	\$11.05
10 K Gold Life Membership Pin	7.85
Sterling Silver Membership Pin	3.20
Junior Pin, Metal Gilt	2.85
Adding 10K Gold Bar to customer's pin (requires 6-8 weeks)	10.05

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

OFFICERS' CORNER



MARCH! Mid-term holidays! Skiing! Good Friday! Women's World Day of Prayer! Flowering of indoor bulbs! St. Patrick's Day, begorra! Sun crossing the Line! Howling blizzards denying it! There are lots of exclamation marks in March!

What exclamation marks are there in your W.M.S. programmes, O weary **PROGRAMME PLANNERS?** If you began your study programmes on Africa or on Presbyterian Missions in January, you are probably still going strong; if in September last, you may now feel in need of inspiration. Time out this month while you draw renewed strength from your Easter Thank-offering Meeting. Meantime, would April, that month of spring-cleaning upheavals, not be a good time to have a meeting on "Supply"? Start preparing for it now. Call on your Group Supply Secretary for ideas. She has a sheet of paper (pink) listing many uses for Supply Fund money. Enlist the help of Supply Secretaries in the higher echelons. Consult the Annual Report too. "Supply" is practical — but there's a romance about it too. With research, diligence, and imagination you can wed the two in your meeting programme.

MEMBERS — And in this year of grace, 1972, how many women around the world will join in the great circle of prayer for God's world, for Man's world? Be among those counted on the Women's World Day of Prayer, Friday, March 3.

TREASURERS! — "Help! They be a-comin out i' loomps!" Sounds serious, doesn't it? Sending Supply Fund contributions in one "loomp" is serious too, for many of the specific needs which such a fund helps answer, especially on the Overseas fields, continue with us all year. Send in Supply Fund monies on a regular basis several times a year.

SYNODICAL & PRESBYTERIAL FINANCE COMMITTEES — Presbyterian Annuals are over; Synodical counterparts about to begin. While engaged in the high moments in preparation for, in participation in, and in evaluation of these, have you sent out those allocations (1972 General Fund and Supply Fund) to your Groups yet? They deserve to know as soon as possible in the year those marks at which to aim. Help prevent that "Loompish feeling"!

January 1972

OBJECTIVE	1971	1972
\$22,536.00 British Columbia		
24,562.00 Alberta		
11,555.00 Saskatchewan		
18,954.00 Manitoba and N.W. Ontario ..		
154,435.00 Hamilton and London		\$2,766.93
160,756.00 Toronto and Kingston		
76,761.00 Montreal and Ottawa		
\$469,559.00		\$2,766.93

Books are available on loan from the Library of the Ecumenical Institute of Canada to clergy, laity, missionaries on furlough, and theological students anywhere in Canada. If you wish them mailed to you, just pay the postage. The location is 11 Madison Ave., Toronto 180.

Basic collections deal with the history and culture of India, Japan, Korea, indeed all the nations of Asia, Africa, and Latin America;

with the church in those countries, and Christian missions; with world religions, and the dialogue between Christianity and those religions. New books and current periodicals keep the library up to date.

Other sections cover a variety of subjects, with major emphasis on the Ecumenical Movement, its history, thought and practice. The library now receives all the publications of the World Council of Churches, and most of those produced by its many Divisions and Departments.



Forty Years In Taiwan

A Tribute To Miss Isabel Taylor

Canadian missionaries in Taiwan had a special celebration to honour Miss Isabel Taylor on the 40th Anniversary of her arrival in Taiwan. A special room was reserved at a restaurant, beautifully decorated with flowers, and Isabel herself wore a corsage of roses for the occasion.

After an enjoyable meal together, Ted Ellis, chairman, spoke a few words to express the feelings of the group for Isabel. Since her arrival in Taiwan, Isabel has been noted as a true friend and wise counsellor by her missionary colleagues and her many national friends. She is truly loved by all her former students, and by those she is presently "mothering". She seems to be able to remember each one, and they return this love to her. Isabel was presented with a small gift, a memento of the occasion.

Jack Geddes read a poem he had composed in Isabel's honour, then a large cake decorated with blue and white icing with a suitable message on top was presented to the guest of honour.

Isabel sweetly expressed her thanks for the evening as she left the gathering laden down with the remainder of the cake which next day was shared by the students of the Middle School who came to her home to visit.

In writing about this event in "The Rice Bowl", the feeling of the group is expressed in these words: "We thank the Lord for Isabel's friendship, inspiration and wisdom. Her deep and extensive knowledge of the Taiwanese people, customs, and church here has helped each one of us in our times of adjustments to the language and customs. We pray that the Lord will grant Isabel health and strength for her remaining years of service here in her adopted land."

* * *

"For Such a Time as This" A popular report of the World Mission Consultation 1971 and its findings is now available. A copy has been sent to your minister, and the Board of World Missions has requested that each congregation during 1972 place special focus on the study of mission today, making use of the printed and audio-visual materials which have come out of the Consultation.

Additional copies of "For Such a Time as This" may be ordered from Missionary Education, 50 Wynford Dr., Don Mills, Ont., at \$1.50 each. A Study/Action Workbook for use with the report in congregational study is 50c.

THE ONGOING RESPONSIBILITIES OF THE WOMEN'S MISSIONARY SOCIETY

THE SOCIETY

In Canada

The integration of the administration of the mission work of The Presbyterian Church in Canada, previously carried on by the Women's Missionary Societies and the General Board of Missions, under the Board of World Missions resulted in thirty-five members of the National Department being transferred to the staff of the Board of World Missions. By action of the 97th General Assembly, Miss Giollo Kelly, Executive Director of National Missions of the W.M.S. (W.D.), became an Assistant Secretary of the Board of World Missions on July 1, 1971. The remaining thirty-four members of the National Staff were transferred to the Board of World Missions effective January 1, 1972.

A wide variety of mission work is represented by the persons who have been transferred. In some cases, similar work to that being carried on by these members of staff

has been part of the Society's mission outreach responsibility since 1914 when the present Western Division was brought into being by an amalgamation of the mission work of three women's missionary societies within our Church.

One of these areas of ministry is that with our Chinese Canadian women and children. Eight members of staff have been engaged in this work, two in each of the Chinese Churches in Victoria (Misses Catherine Watson and Fanny Tse), Vancouver (Miss Annie Wilson and Mrs. Angela Fong-Sang), Toronto (Misses Margaret Near and Grace Wong) and Montreal (Mrs. Yew Fin Tam Hu and Miss Anita Lee). In addition Mrs. Elsie Young and Mrs. Loretta Lum assisted on a part-time basis in the Vancouver work. In these centres a week-day nursery school has been in operation, staffed by the above-mentioned personnel who have ministered to over seventy-five children ranging in age from three to five years. In each congregation, one or

more women's organizations are functioning. In these the Chinese women have assumed increasing leadership responsibility. Indeed, one of the most gratifying factors in our Chinese work in recent years has been to see the members of our Chinese congregations, young people as well as adults, taking over leadership roles within their congregations.

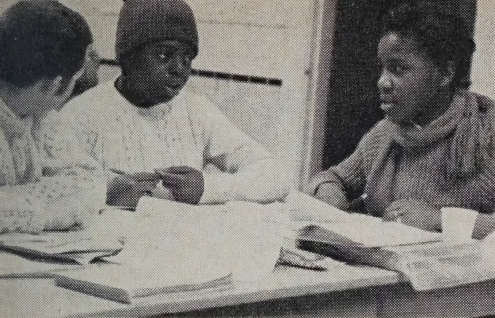
Another area of Christian ministry which has been carried on by staff of the W.M.S. (W.D.) over the years is that of hospital visitation. Modern medical and hospital coverage and a longer life span have resulted in the establishment of large numbers of new hospitals and senior citizen homes across our nation. The need for a ministry to patients in these institutions, many of whom are cut off from friends and family, is great. The Society has had seven staff members engaged in hospital and nursing home visitation as follows: Mrs. W. B. Leatherdale in Montreal; Miss Leslie Landell, Riverdale Hospital, Toronto; Miss Lily Schneider in London; Miss Shirley Cayley in Winnipeg; Miss Ruby Walker in Calgary; Mrs. K. Smith in Vancouver and Mrs. R. Mercer in New Westminster. Of these, Miss Landell, Mrs. Smith and Mrs. Mercer have served on a part-time basis. Added to her hospital work, Miss Walker has carried some responsibility in coordinating programs within the Presbytery of Calgary-Macleod. In addition, Miss Lillian Reay has served full-time in the vis-



itation of senior citizens in the Toronto area.

The Society's long-standing involvement in Indian education through the administration of Indian Residential Schools, which in more recent years with the Government's integration program became Student Residences, ceased on April 1, 1969, with the complete takeover of this responsibility by the Federal Government. The Society's concern for a ministry to Indian children and youth, as well as adults, has continued in the work of Miss Sheina Smith at Sioux Indian Village and Miss Sandra Percy in the inner city area of Winnipeg, where large numbers of Indian Canadian people now live.

City mission work has been carried on by staff of the Society since before the turn of the century. The ever-increasing urbanization of our Canadian society has placed the inner city districts of our metropolitan areas at the frontier of the Church's mission. It is in this sphere that the Society's staff has increased most in recent years to meet the need and challenge. Three members of staff, Misses Lois Cooke and Ann Drummond, and Mrs. Marjorie Allan,



set up Presbyterian Fellowship Houses in Winnipeg and Prince Albert. As the needs changed, the Winnipeg House served Indian Canadian young people, overseas students, and at present is caring for teen-age boys who are on probation. Mr. and Mrs. Austin Beattie served as staff of the Winnipeg House until the latter part of 1971 when health reasons required them to relinquish their duties. In December, Mr. and Mrs. Benji Dial moved into the premises in preparation to taking up their staff responsibilities as of January 1, 1972. The Prince Albert House, where the Rev. and Mrs. Basil Hartley are house parents, has cared largely for Indian and Metis young men who are continuing their education in the City of Prince Albert.

The phenomenon of the working mother has created an increasing need for Day Care Services. The Society has been able to meet a need in this area in the City of Verdun, Quebec, where a Day Care Centre was set up in First Presbyterian Church in February of 1970, with Miss Hazell Davis in charge. She has been assisted by Miss Carole Beaulne.

The demands upon ministers engaged in church extension work in recent years indicated that there would be wisdom in providing assistance in the field of Christian Education to areas where new congregations are being planned or organized. Misses Margaret Balderson and Agnes Gollan have been

have been involved in the ministry of Tyndale House, Montreal, which has been caught up in the urban renewal program of the Little Burgundy district. In addition, the Society has provided for the leadership in the nursery school program of Tyndale. Miss Margaret Avison has given leadership in the women's work at Evangel Hall, Toronto. Miss Charlotte Stuart has been part of the team ministry serving in the Queen Street East area of Toronto. Misses Athalie Read and Barbara Raymond have been in charge of the work at Flora House in downtown Winnipeg. The newest area of inner city ministry is in the North end of the City of Hamilton to which Miss Helen Oliver was appointed last spring.

The need for residential care for young people in a Christian environment, which was an important responsibility undertaken by the missionary women of our Church during the developing years of the Canadian West, reappeared some ten years ago with the urbanization and centralization taking place within society. As a result the W.M.S. (W.D.), at the request of the Synod or Presbytery concerned,

engaged in this ministry in the church extension charges within the Presbyteries of East Toronto, West Toronto and Brampton.

In addition to the field staff, Mrs. F. Collier, who has served as office secretary within the National Department for a number of years, has transferred to the staff of the Board of World Missions.

Each of these former staff mem-

bers of the Women's Missionary Society (W.D.) who have received the financial and prayer support of the Society's membership have become part of the larger mission staff of The Presbyterian Church in Canada. Our women now are faced with the challenge, not only to continue this support, but to widen their concern to encompass the entire mission staff serving our Church under the Board of World Missions.

Overseas

On October 5th and 6th, 1926 an Overseas Missions Committee of the Women's Missionary Society (W.D.) was held in Knox College Board Room. The report of this meeting seems to be the first record of a W.M.S. Overseas Committee after 1925. On December 9th, 1971 the final meeting of the Overseas Committee of the W.M.S. (W.D.) was held.

The business of the October 1926 meetings was consideration of how the Society would reshape the work left to them overseas after the Act of Union — 1925. The Minutes were signed "(Mrs. D.) Helen M. Strachan Convener". The 1971 meeting was occupied with a review of Overseas Mission work which would be given to the Board of World Missions of the Presbyterian Church to administer. The minutes are signed "Mrs. A. G. Thompson Convener. Miss M. E. Whale Secretary."

A great deal of history has been lived in 45 years. In the late twenties Presbyterian work was strong in India and Formosa, China and British Guiana. Thought was being given to work among Koreans in Japan. The reports of the meetings of those years after 1925 are a challenge to us today, for they reveal how much faithful work was done by volunteer workers. They had decisions to make under a general mandate given to them by the General Board of Missions — to conduct missionary work among women and children. Within this mandate women were found to do evangelistic work, to teach, to develop institutions, particularly educational and medical institutions. Schools were built by the W.M.S. Training schools for Bible women were made available. Canadian women staff were equipped to develop nursing education. Women medical doctors played a large part in evolving medical programmes generally in the Overseas fields.

In all the work the Overseas Committee took its stand and made its recommendations.

Some well known names have signed the minutes: Mrs. McMurrich, Miss Jessie Parsons, Miss Bessie MacMurchy, Mrs. A. W. Pae to name but a few.

There is evidence that the women took great care of their staff even though some of the decisions may have sounded hard at this time. But there was an understanding of great depth for the work among women abroad — and for those doing the work — both national women and Canadian women. The Committee lived within its financial means. More than once they regretfully refused a project because of lack of income — particularly in the 30s.

We have said that the work of the Committee was done by volunteer workers. Each field had a secretary and that secretary took responsibility for the work — finding staff and budget for the work to be done. Women in Churches abroad have taken their responsibility in that same way, often asking a visitor 'how do the Canadian women do their work?' and responding by planning their tasks around volunteer workers.

A change took place in 1946 when a Council Executive appointed an Executive Secretary for the Committee. Miss Laura K. Pelton was that Secretary and in the years that followed she with the members of the Overseas Committee took a leading place in evol-

ing overseas mission policy not only for the Society but for the Board of Missions.

The report of the committee indicates decisions that had to be reached in the late 40s: sending missionaries back into East Asia, and the rebuilding of work following World War II. Staff who were unable to travel to these fields during the war were being sent back. Most of them had served either in Guyana (British Guiana) or in Canada.

The Overseas Committee made every effort to rebuild their overseas work in keeping with the times. One change had taken place as a result of the war: the national churches emerged to take control of their own affairs. They had taken charge of property and of the work generally during the war. Now they welcomed



the missionaries back and mission support, but there was no way that they or we wanted them to turn back to mission control.

Gradually from 1946 to 1971 Churches have become autonomous. They have assumed evangelistic leadership. As countries have developed, leadership in institutions has become indigenized. Missionaries and mission funds have assisted these developments.

The change has meant change in the role of the missionary. Moving from director to support role, the missionary has been a key person in the development processes nevertheless. This has meant a change for mission boards too. The direction of work they once gave is now done by national structures and national people with a few exceptions. With this latter change, the Western Boards of Missions become support and interpretative structures. Churches which grew out of mission effort have united in some places in the world, notably in India as far as our mission interest is concerned. The Korean Church in Japan, the Presbyterian Church in Taiwan, the Guyana Presbyterian Church, the Presbyterian Church in Nigeria — the remaining traditional areas with which we are associated — are closely related to National Christian Councils or to other Christian structures within their countries.

With these changes, there is a concern for the place that women's organizations will have in the Church, for the leadership women

can give to their countries as Christians. There is a sense in which many women feel that their particular interests are lost in the structures which have built up in the overseas churches. In recent months there have been expressions of concern from women with whom the WMS has been associated for many years. The concern is that we will not let the vitality of our witness and the integrity with which we have carried it out be lost in new structures.

This concern must be taken seriously. The new Board of World Missions is beginning its leadership with our Church. The two women's



societies are well represented on the Board and on most of the Committees. They will take to the Board the interest of women around the world. The aim should be and I believe will be to assume that the women are part of the whole Church. Interpretation of mission has become the key area of a mission board's work. The W.M.S. through the Organization Committee will continue to be a key interpretative channel for the mission of the Church through its study programmes. As we leave the close association of the W.M.S. Council Executive, we will be aware of the strength and spirit of the Overseas Committee continuing.

When the Overseas Committee completed its work there were nineteen single women actively engaged

overseas. The W.M.S. has, in the years since 1946, maintained slightly more than 50% of the overseas staff (one single person or one family comprising one unit). The W.M.S. now contributes approximately one third of the Overseas Mission support. There have been many times when the work would have closed had not the Society's staff and their support been available.

God has given the W.M.S. (W.D.) a large role in the work of the Presbyterian Church Overseas. That same role must continue albeit in different form. We pray that the demise of the Overseas Committee will allow even greater witness for the women of our Church within the total work of the Presbyterian Church.

In Education

In the preceding articles our thoughts have been directed to the mission work in Canada and in other lands which women of The Presbyterian Church in Canada, through the Women's Missionary Society, W.D., have initiated, endeavoured to know about, supported by prayer and financial givings and administered through National and Overseas Committees and Council Executive. Let us look at this organization known as the Women's Missionary Society, W.D., and think

of the responsibilities which continue now that the "administration" of national and overseas mission work has been integrated into the new Board of World Missions.

First of all, let us note that the Society has been and continues to be people — boys and girls who come together in C.O.C. and Explorer groups; teenage girls in CGIT; women in Adult W.M.S. groups. These people across Canada from Quebec to British Columbia are the Women's Missionary Society, Western Division; people who come together to learn, to pray and to give, that the Good News of

Jesus Christ may be made known.

Very early in the history of the Foreign and Home Missionary Societies which amalgamated in 1914 to form the W.M.S. (W.D.), an educational programme was begun — information must be circulated throughout the groups; local officers and leaders must be assisted in carrying on their responsibilities and local groups must be helped to feel — not isolated — but part of the “Society” as a whole. Presbyterials, Provincials (later Synodicals), Council, Council Executive formed a chain of communications. Committees responsible for seeking out and preparing resource materials and magazines to communicate information were set up, then Field Secretaries were appointed to travel about encouraging and assisting groups.

Very soon after 1914, cooperation began with the Board of Sabbath Schools and Young Peoples Societies (now the Board of Christian Education). In 1915 that Board recognized CGIT as a programme for teenage girls in The Presbyterian Church in Canada and gave to the W.M.S. the privilege of preparing the mission studies for these groups. When a Secretary was appointed for Girls’ Work she served both the Board and the Society. Mission Bands were a part of the Society from the beginning. In the early 1940’s when the Explorer programme was approved for juniors, C.O.C. developed for primary children and a Children’s Work Secre-

tary was appointed by the W.M.S. In 1948 that Secretary became the Presbyterian Children’s Work Secretary serving both the W.M.S and the Board of Christian Education.

Meanwhile, realizing the good work done by “Field Secretaries”, it was felt closer contact could be maintained if secretaries were located in regions, one in each Synod/Synodical if possible, so in 1945 Regional Secretaries began to be appointed. At first these were considered “Organization Staff in National Missions” but when National and Overseas Departments with “Directors” were formed in the late 1940’s, the Regional Secretaries (Organization Staff) reported to the Corresponding Secretary of the Society. Soon an Organization Department was formed and in 1952 a Director of Organization appointed. This department carried responsibility for group work—children’s, girls’, adult, and a major part of that responsibility was an educational one. As has been often stated by the Organization Department — “Ours is an Educational Task”. From the beginning of the establishment of the department, the staff responsible for children’s and youth resources and those serving in the regions were related to the W.M.S. and to Christian Education. The W.M.S. recognized that “Mission” meant more than “missions” to Canada and beyond the seas. It meant concern for the Christian Education within weekday groups and Church School classes in local congregations.

“Christian” and “Missionary” education could not be separated. Adult groups, which originally confined their studies to information “about Missions” began to realize that many of their members desired to learn more about the faith — the Good News they were helping to share with others and resources became more varied. In the mid 1950’s a Secretary for Adult Work was appointed.

The Organization National Secretaries, whose responsibilities include resources for the groups, work with Committees endeavouring to seek and prepare resources to meet the needs and requests of groups. These Secretaries work with Council Executive officers and area resource people, including Presbyterian and Synodical officers, endeavouring with them to keep communication open to the local groups and unite them into a Society of concerned people.

When in January 1972 the W.M.S. National and Overseas “Missions” staff became staff of the New Board of World Missions, the Organization Staff (the Educational Staff) which since September, 1971 included the Presbytery Deaconesses engaged primarily in Christian Education, remained as staff of



the W.M.S. Ours is still an “Educational Task.” Much thought and planning is being done in cooperation with the Board of Christian Education in an endeavour to give more effective service through resource teams.

The Women’s Missionary Society has now an even greater responsibility to “study” — to know the work being done by the Christian Church in the World and the part of all the staff of the Board of World Missions in it; and to understand the Good News and share it; to pray for this work; and to give financial support that the work may continue.

Interest and concern come with knowledge. It is important that all W.M.S. groups use and share resources available — programme packets, films, filmstrips, Glad Tidings, resource people — that every W.M.S. group may be a centre of information and every member a part of the Educational Team.

The material on “The Society” has been prepared by Miss Giollo Kelly and Miss Mary Whale, Assistant Secretaries of the Board of World Missions, and Miss Louise Reith, Executive Secretary of the Women’s Missionary Society, W.D.

"TOGETHER IN LOVE"

During the last week of October 1971, women involved in World Day of Prayer planning from across Canada gathered at Cedar Glen for two days spent together in prayer, meditation, melody and emotion.

Cedar Glen was a wise choice for the setting of the drama which was to be enacted and which might well be entitled "Together in Love." It is a Retreat Centre at Bolton, Ontario, just north-west of Metropolitan Toronto. Contemporary motel-type rooms provided the cosy atmosphere required for two total strangers to bunk together as room-mates and to find a common bond. The rooms had been allocated at random and thus many found themselves in this intimate situation with someone from a different part of Canada, from an entirely different cultural and national background and usually from a different Christian communion. Yet how quickly and strongly bonds of trust and understanding were built and in some cases abiding friendships begun.

This type of national get-together or "consultation" as it was termed, had been envisioned by former executive members of the Women's Inter-church Council of Canada. Realizing always that they were basically a grass roots organization, which drew together more than one hundred and forty denominations for the World Day of Prayer, they had perceived the need for heart-to-heart dialogue among all the women

from across Canada who process the World Day of Prayer plans conceived and formulated by the National Executive and the International Committee. Although a dream for many years, because the work nationally was being done exclusively on a volunteer basis, with but one paid helper, the National headquarters just wasn't equipped to serve as a resource for local Councils or groups. The preparation and mailing of three-quarters of a million pieces of literature annually was a mammoth task for a group of volunteers, dedicated though they were. And so it was not until Doreen Place was appointed General Secretary two years ago that there was any hope for such a dream to materialize.

Why were these women chosen for this experience? A member representative of each Inter-church Council was invited and in other cases the invitation went to the person who was the contact W.I.C.C. had in their town or village for the dissemination of World Day of Prayer information and literature.

As more and more of the delegates arrived, it was obvious that they were an exciting group of dedicated Christians. They were women completely familiar with inter-faith action. They were anxious to learn what W.I.C.C. members were doing coast-to-coast.

Small loosely structured Bible study groups throughout Tuesday,

and Wednesday morning provided opportunity for intimate discourse. The resultant "share and tell" periods provided opportunity for learning of the diversity of work and imaginative programs engaged in by women from Yellowknife, from Brandon, from Victoria and from far-flung spots unknown to most of us by name. Supporting posters presenting these works pictorially

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THE WMS AT WORK

A Journey to GEM

In response to a request from the Gem Presbyterian Women for help with program planning, nine women travelled from Calgary to Gem to present a Program Workshop. (Gem is about 100 miles east of Calgary.)

Prior to this time Mrs. E. Trosch, Geographer; Mrs. A. Grant, Photographer; Mrs. K. C. Doka, Student of Missionary Activities, and Mrs. J. A. Watson, Literary Critic, had been given tickets (or perhaps a better word would be "orders"), by Miss Ruby Walker, Calgary Presbyterian Deaconess, for an imaginary trip to Africa, to pursue their various interests there, returning to tell us of their findings.

Mrs. Trosch did an excellent job of giving us information about the geography of the continent of Africa, using pictures from the National Geographic Magazine and reference maps.

had also been strategically placed throughout the residences and there were huddles of ladies jotting down notes before each poster, almost throughout the entire period. The magnitude of the ecumenical work performed not just during World Day of Prayer but throughout the year, presents a staggering picture of faith, work, co-operation and sharing.

Mrs. Grant, with a fine display of photographs and with the use of a few frames from the filmstrip "Sing The Glory of Africa," stressed the value of pictures in the presentation of any study.

Mrs. Doka, dressed in costume, told in a clear, fast moving talk of the progress and the problems of presenting the gospel in the African countries.

Mrs. Watson, also in costume, and surrounded by posters and books, gave a lively explanation of the posters and an intelligent, sparkling résumé of the books.

Mrs. Norma Ryan, President of the Gem Presbyterian Women, expressed appreciation of the presentation and it was evident that everyone found it helpful and considered that many ideas were put forth to help us prepare studies for our groups.

The women who journeyed to Gem agreed that as a promotional activity it was a worthwhile venture and that as an exercise in fellowship it was of inestimable value.

Workshop on Study Conducted at Calgary

An excellent workshop on the 1971-72 W.M.S. Study on Africa was conducted by Miss Ruby Walker, at Grace Presbyterian Church, Calgary.

All Presbyterian Churches were represented and one or two members of each group's Program Planning Committee attended.

Miss Ruby Walker was very ably assisted by: Mrs. K. C. Doka; Mrs. Joanne Watson, who with her husband had served in Guyana; Mrs. Ruth Grant, and Mrs. Elsie Morrow, who with her husband spent many years in Nigeria. Among the resources used in addition to the study materials were posters, maps, photographs from Glad Tidings, Presbyterian Record, Missionary Education Committees, National Geographic, Life Magazine, filmstrips and tapes. Mrs. Morrow displayed her personal collection of photographs depicting Africa of yesterday and today.

Group Disbands After 85 Years

Declining membership, due to illness and age, was responsible for the disbanding of a W.M.S. group in Perth, Ont., which had been active since 1886. First organized as a part of the Foreign Missionary Society, it later became a group of the Women's Missionary Society. Interest in the work is still evident as the members attend the Evening Group or are Associate Members.

At a special meeting these ladies were honoured at an afternoon social in the church parlour. Many of the hostesses were direct descendants of the founders of the association whose 85th anniversary they were celebrating. Booklets were presented as mementos of the unique occasion.

ANNUAL MEETINGS Chatham Presbyterial

The outstanding feature of the annual meeting of the Chatham Presbyterial held at Knox Church, Wallaceburg, Ont., was the sincere and enthusiastic address given by Miss Charlotte Stuart, who is part of a team-ministry in Queen St. E. Church, Toronto.

In this Inner City area there are three or four families now living in homes previously occupied by one family. Sixty-five to sixty-eight per cent of the people live within a mile and a mile and a quarter from the church. This team ministry is trying to make Christ a living force among the families by presenting a "whole Gospel for a whole man."

Miss Stuart has started Sunday School classes in the church and had in sixteen months an attendance of 77 children ranging in age from 5 to 11 years. The important thing, the speaker maintained, is not just a matter of understanding the problems of people but of understanding how they feel in their situations. She experiences a great satisfaction in seeing the change that has been accomplished in people when

they have received Christian instruction.

Miss Stuart said we must consider if the present structure of the Church meets our problems. Have we organized the church the way Christ would do it? She left her audience with two questions in considering the church of tomorrow. Are we, if looked through by Christ's eyes, too respectable? Are we, if looked through by Christ's eyes, too well informed?

Maitland Presbyterial

What is so rare as a day in January with the sun shining brightly overhead, and the meeting at the church not the least bit dead? — Thus could we speak of the annual meeting of the Maitland Presbyterial held in St. Andrew's Church, Wingham, Ont., on Jan. 11, under the very capable and inspiring leadership of its President, Mrs. Alvin Mundell, Belmore, the theme being, "One in Christ".

The morning session was off to a warm, friendly start before 10 a.m. with coffee, followed by Call to Worship and the Invocation by the President. Lively organ music, devotions based on Luke 8: 1-15, and gracious words of welcome, were followed by minutes and the reports from the various secretaries. The 'big cry' in this area was a plea for those responsible for reports from the groups to get them in to the Presbyterial Secretaries on time. The morning session concluded with a period of silent, individual prayer

following a special appeal from the President for all Groups to pray this year for specific needs, not wants, and to be guided in these prayers by the things that have happened to us during the past year, referring to the fact that prayer is our great, untapped resource.

Interesting and enlightening insight into missionary work in Africa was contributed by the guest speaker, Mrs. E. Harbottle, who was introduced as a teacher and wife of a missionary who has spent twenty years in Africa's Sudan Interior Mission, and who is now home on furlough and living in Molesworth. The use of slides and an attractive display of articles from that land complemented her vivid and humorous descriptions of personal experiences and varied events. Wouldn't working for eighteen years before having any baptisms be somewhat discouraging? Would 114° in the shade take a lot of getting used to? How many of us would enjoy taking sixteen left-over children from a Mission School into our homes to life with us for eighteen months? Could we stand the emotional problems of having our young children sent off to boarding school six hundred miles away? Is it any wonder Mrs. Harbottle asks us when we pray for the missionaries to pray for their children too? Think on these things!

Kingston Presbyterial

Upon arrival at St. Andrew's Church, Kingston, for the annual

meeting of Kingston Presbyterial, the ladies were welcomed by the President, Mrs. Williamson, and enjoyed the hospitality of morning coffee. The theme for the day — We Must Serve — was beautifully developed during the worship service, candles were lighted to represent missionaries at home and abroad, the light of love binding man to man, and man to God.

Our guest speaker was Miss Lois Watts, a student at Ontario Business College in Belleville. She has recently spent a year in Ghana with her family (her father is with the Armed Forces as Military Adviser for Canada). Miss Watts talked of the people of Ghana, how much she likes them, and yet how hard it is to understand their ways that are so different from ours. She showed some interesting souvenirs of her stay in Ghana.

Barrie Presbyterial

The sanctuary of Essa Road Church, Barrie, was the setting for the annual Meeting of Barrie Presbyterial with the President, Mrs. Russell Pogue, Stayner, presiding. The theme "We Must Serve" derived from the letters "W.M.S." was emphasized in devotions led by Mrs. E. Buie and Mrs. R. Bates, members of Sunnidale Corners Auxiliary.

Reports were encouraging and indicated that 1971 had been an active year. In a memorial service led by Mrs. N. Post, Orillia, special mention was made of Mrs. J. J. Brown, Meaford, who had been killed instantly in a car accident just

two weeks earlier. Mrs. Brown was Secretary for Girls' Work on Barrie Presbyterial Executive.

Mrs. Murray Faris, Bradford, was soloist and asked that her song "May the Mind of My Saviour Lead Me Day by Day" be used as a prayer of commitment for each W.M.S. member during the new year.

Miss Giollo Kelly, Assistant Secretary of the Board of World Missions, was guest speaker and stressed the theme that we must serve—but "Whom? Why? and Where?" Her address answered these questions very effectively, concluding that we must serve Christ unselfishly in the uttermost parts of the world. Miss Kelly also answered questions from members with regard to the newly formed Board of World Missions.

Peterborough Presbyterial

The annual Meeting of Peterborough Presbyterial was held at St. Paul's Church, Peterborough. Devotions were conducted on the theme "Peace".

Guest speaker was the Rev. G. A. Malcolm, Chairman of the Board of World Missions. Mr. Malcolm stated that the General Board of Missions is part of the Board of World Missions and that the Women's Missionary Society which is also part of that Board, has 13 women who are members on the Board. This Board represents all mission work of General Assembly. He explained how we as W.M.S. members support the "new" World Mission and hoped

that we as members would accept this new challenge.

Guest soloist was Miss Pricilla Sayaham, formerly of India. The meeting was chaired by the President, Miss Clara Thain of Burnbrae.

Newsletters

The Women's Association of St. Andrew's Church, Puce, Ont., sponsored a congregational dinner, honouring Rev. and Mrs. J. L. Burgess. Mr. Burgess has retired, after having served forty years in the ministry.

THE CHURCH IN THE WORLD

Largest Relief/Rehabilitation Program Draws To A Close

A little more than two years after the end of the bitter Nigerian civil war, the largest relief and rehabilitation program ever supported through the World Council of Churches is drawing to a close. In the two-year period, churches and their agencies around the world have channelled more than \$20 million in cash and material aid as well as personnel to the program of the Christian Council of Nigeria (CCN) Rehabilitation Commission.

Under the leadership of Emmanuel Urhobo, the Nigerian director, a staff team of 573 Nigerians and 22 expatriates — including Japanese, Indian, Jamaican, European and North American personnel — have carried out extensive relief work and 41 field rehabilitation projects and programs. The aim, in

A large attendance of men and women attended the Special Meeting to observe the 25th Anniversary of the Erskine Missionary Fellowship of Erskine Church, Ottawa. The Rev. Dr. Robert Good, who had been minister of the congregation for 28 years, and whose late wife had founded the group, was the speaker. Among the three Honorary Life Memberships and three Life Memberships awarded was one to Mrs. Damaris Muriithi, who returns with her husband and two sons to Kenya after five years in Canada.

the words of a CCN report, was "to give a shot-in-the-arm to the medical, agricultural, industrial and social sectors, enabling them to recover sufficiently to progress by themselves".

Rural health centres have been reconstructed in five divisions in the East Central State and five hospitals, including Queen Elizabeth and Iyi-Enu, enabled to function again. Medical teams have supplemented governmental health care. One of the CCN medical personnel, Dr. Migazaki from Japan, has been carrying out visits to no less than 44 health centres, dispensaries and maternities each month.

In the agricultural field, three rural training centres have been reopened after the devastation of the war. A rural reconstruction plan is also in operation which aims at the creation of ten or eleven cooperative

farms in the East Central State. This will encourage 150 young farmers.

Home industries have been another part of CCN's work. Some seven weaving centres have been established and a regular and increasing demand is reported. Pottery is being produced at Isheagu under the direction of a Nigerian potter.

An important human contribution made by CCN is in the field of child welfare. Children separated from their parents by the war have been reunited with their families after much patient tracing work. Other social programs include youth work, training, the provision of nurseries and day-care centres and assistance to families.

Wim Schot, finance secretary of the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS), said on returning from Nigeria recently that those projects not completed by the CCN Commission's termination date in early 1972 will be carried on by a newly constituted CCN Social Action Department.

"CCN Commission staff is currently considering a full-scale evaluation of its activities as a basis for future development work," said Mr. Schot. While relief was a major emphasis in the early days, the main thrust over the past 18 months has been development.

Schot also paid tribute to the Commission's director. "Mr. Urhobo," he said, "is a man of great integrity who was determined to

face and solve the problems of reconstruction in a post-war society."

Moreover, claimed Schot, there has never been a previous example of such a large, locally based program leaving no permanent structure behind. "CCN's program has been a model of flexibility and service."

Aid To Christian Institute In South Africa

The Evangelical Church in Germany through its Church Fund for Development Service has agreed to supply considerable financial resources to the Christian Institute in South Africa.

The Institute was given notice to vacate its present offices in De Koorte Street by February 1972. As a result, the Rev. Beyers Naude, its director, indicated on a recent visit to Germany that it would be necessary to proceed with the long-planned building of an ecumenical centre here.

Complaints had been made that non-white visitors to the Christian Institute used toilet facilities that the landlord wished to reserve exclusively for whites. This was thought to be one reason for the eviction.

Many Jews Leaving Russia

Jewish residents of the U.S.S.R. are leaving the Soviet Union in increasing numbers for Israel, and sources indicated Russia would not

try to halt their exodus. The rate of departures was put at from 600 to 700 each week. About 12,000 Jews

left the Soviet Union in 1971 — a 12 fold increase over the previous year.



MUNSHI

Dedicated Stitches

"Up so early?" asked S.P. of Aunt Mary, polishing off the last of his bacon and eggs as she deposited her parcels on the nearest chair and turned to take off her coat.

"It is," replied Aunt Mary, "twenty minutes past eight, and Allie and I have a big job ahead of us."

"Women's work," philosophized S.P., "is never done. What is it today — testing a batch of frozen apple pies or making Easter-egg decorations?"

"Stop teasing, S.P.!" I broke in, flourishing the coffee-pot. "Do you want another mug of coffee? You enjoyed some of those pies — and it was one way for our church women to earn Expense Fund money."

"The pies, yes — but not eggs

every day for weeks!" shuddered S.P., with appropriate grimaces. "Easter's coming — can that be why I had eggs this morning?"

"Don't give it a second thought. What we're going to do today you can't eat. We're setting up a quilt for quilting in the dining-room."

"In our dining-room?" queried S.P. "Where?"

"It's a big room," I said defensively, "and as soon as we get these dishes done, Aunt Mary and I are going to move the table over by the window. Right now no one else has as big a room where the quilt can be left set up."

"For how long?" asked S.P. resignedly, surveying the dining-room. "I'll move the table. The two of you get on the other end . . . Whoops! . . . Watch it! Don't let the feet scrape the floor! . . ." He continued in somewhat ruffled tones, "Women! I never can see why they cut cloth up into small pieces and then sew them all together again."

"That's piecing. What we're going to do is quilting. May take three days," supplied Aunt Mary, putting several of her parcels on the table. "Nan's bringing over the frames, and we're going to set it up today."

"We don't need quilts," said S.P., eyeing me accusingly. "You've always said you had all your mother's, and didn't need any."

"I don't," I agreed, "but this one isn't for us. Marg Smith pieced it and she's giving it to her niece for a wedding present. We're just quilting it . . . some of St. Mungo's women that is . . . Aunt Mary and I and Nan and Mrs. Hamilton and Millie Drewson and Peg Olnor and Maria West and PHEME . . ."

"PHEME?" exclaimed S.P. ". . . and Bunty and the baby?"

"Well, actually I shouldn't have counted myself. PHEME's a first-rate quilter, and I'm not, so I'll look after the kids, and get cups of tea for the rest."

"For three days!" murmured S.P. in mock wonder.

"May not take that long. There are a few others we can call on. You see, the W.M.S. and the W.A. quilters are doing it together."

"Some of you are the same people."

"Some of us, but not all. We decided last year after Mr. Hamilton's Bible Study group that, while we may never come together in all things, we *could* in some things. I *told* you about it, 'are we Marthas or are we Marys?'"

"I remember you wondering something like that out loud . . . and which are you? East is East and West is a bit north-west by east, maybe?"

"Well, we decided that in every W.A. member there is some W.M.S. . . . oh, not the stylized kind perhaps, but still an interest and concern for people just the same; and in every W.M.S. member there is some

W.A. Our contributions help pay for some very practical things — salaries and medicines, and scholarships and Christian Literature. So we thought, 'Why not, in raising some of our funds, combine our efforts?' We do that with the Sick and Welfare work — we call it Friendship & Service, and we're doing that with this quilt. Half the payment for quilting goes to each group. The W.M.S. share goes into our Expense Fund, that's where the money comes from to meet our Supply Fund allocation. Our next quilt is one for a bale to go to Kenora Fellowship Centre, part of our practical Supply donation."

"You've talked me down," said S.P. "Here comes Nan with an armful of what looks like 2 x 4's. I'd better go out and help her."

"J.P.'s out there waiting for the school bus," said Aunt Mary, peering through the curtains. "He can help her. Have a look at this quilt before you go to work. Isn't it beautiful?"

"Uh-huh," agreed S.P. hastily, edging towards the door.

"It's my favourite pattern," I remarked. "Aptly named too."

"It has a name?"

"Oh, yes. It's 'Robbing Peter to Pay Paul.'"

"Oh, *no!*" . . . and S.P. escaped through the door with a choked gurgle that caused me to cast a suspicious eyebrow in that direction.

Enter the quilting-frames, shepherded by J.P., "Mom, what was Dad laughing at?"

In Remembrance

Name	Church	Presbyterial
Mrs. R. W. Sutherland	St. Andrew's, Barrie	Barrie
Mrs. Mary McCuaig	Presbyterian, Guthrie	Barrie
Mrs. John J. Brown	Knox, Meaford	Barrie
Mrs. Wm. Nesbitt	Knox, Acton	Brampton
Miss Margaret Brown	Knox, Carberry	Brandon
Mrs. Irwin Downey	Knox, Carberry	Brandon
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In a Word

SARCASM

by TURNER N. CLINARD

(One of a series of brief articles written by Dr. Clinard obtained through the Associated Church Press.)

Sarcasm would be less prevalent if we studied its meanings and implications. In deliberately illiterate speech we say someone is "sourcastic." What we mean is that his disposition is sour and he vents his spleen on others by caustic remarks.

It is not smart to be sarcastic. It manifests inferiority, not superiority: you feel inferior, so you prove yourself superior by hurting someone else. Sarcasm exposes basic insecurity. It's the big noise of the little person, an attempt to hide one's own limitations and inadequacies by calling attention to those of others.

Sarcasm must not be confused

with irony. Sarcasm is brutal, inhumane; it is the tiger in you clawing out to lacerate bystanders. But irony can be gentle, kindly, even deeply sympathetic.

Literally, sarcasm means "tearing the flesh." *Sarx* is Greek for flesh; *sarkazein* means "to rend the flesh." Be honest! Isn't that your intention when you make a "cutting" remark? People *can* be hurt by words; the sensitive can be crushed.

So think before you speak; think about what you say and its effect on others. How much better to have it said of you, as of Job: "Your words have kept men on their feet and have nerved the weak."

* * *

"Sing the Glory of Africa"

The filmstrip "Sing the Glory of Africa", which is available from the Audio-Visual Department, 50 Wynford Dr., Don Mills, is being found very helpful to WMS groups in their study of Africa. In 1971 the filmstrip was awarded a silver medal at the International Film & TV Festival of New York.

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PLEASE KEEP THIS PAGE FOR REFERENCE. This listing will not appear next month.

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Available from W.M.S. Book Room, 50 Wynford Dr., Don Mills 403, Ont. (With orders of \$5.00 or less, please send cheque or money order made payable to W.M.S. Book Room, and add 10c per book to cover postage and parcelling).

NIGERIA/MALAWI — Material for two meeting programmes.

- telling of Canadian Presbyterians serving with the churches in these lands \$.15
 - Picture Sheet of workers in the churches in Nigeria and Malawi .. \$.05
- (Please send payment with orders for the above items)

THINGS FALL APART — by Chinua Achebe

- A Nigerian writer tells the story of the Tragedy of an important man in the Ibo tribe in the days when white men first appeared on the African scene \$1.30

NO LONGER AT EASE — by Chinua Achebe

- The story of a young African tragically under pressure from a changing world \$1.30

THE AFRICAN CHILD — by Camara Laye

- An account of the author's experience as a boy in an African tribe \$.95

I LIE ON MY MAT AND PRAY — Prayers by Young Africans

- edited by Fritz Pawelzik \$1.50

GOD IS HERE — LET'S CELEBRATE — by Leslie Brandt.

- The praises of the ancient psalmist translated into the rejoicings of 20th Century man \$1.95

Political Map of Africa \$1.25

Illustrated Map of Africa \$1.95

(For lists of programme packets see Book List on back of January and February
Glad Tidings.)

APRIL 1972

GLAD TIDINGS



GLAD TIDINGS

APRIL 1972

Vol. XLVIII

No. 4

Editor

Helen C. Young, B.A.

Published monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group
Glad Tidings Secretary.

Individual subscribers may
order direct from
Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

Please make all money orders
and cheques payable at par
to **Glad Tidings**.

Opinions expressed in articles
in the **Glad Tidings** are not
necessarily those of the
Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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Happiness is . . .

by CATHERINE ANN FLOWERS*

*Happiness is following a rainbow, finding a pot of gold,
Happiness is having a true life, growing from young to old;
Happiness is knowing your God, being full of love,
Happiness is loving your neighbour, finding a lone white
dove.*

*Happiness is being in a wheat field, seeing the golden stalks.
Happiness is hearing a cow bell, hearing the way it talks,
Happiness is seeing the snowfall, seeing the shining flakes,
Happiness is seeing the ducks swim, upon the light blue
lakes.*

*Happiness is hearing the stillness, that lies deep within,
Happiness is finding your maker, having a time with him,
Happiness is sharing the good life, with all your friends
around,*

Happiness is finding a flower, lying in deep rich ground.

*Happiness is giving to the rich man, the things he's never
known,*

*Happiness is freedom to wander, to let the spirit roam,
Happiness is having a good day, and smell the clean
outdoors,*

Happiness is keeping it simple, and the choice is yours.

* Catherine was 13 on January 30th. She is a member of the CGIT group of Glenview Church, Toronto. A grade 7 student at Glenview Senior Public School. This song is put to music, which Catherine composed.



Editorial

STATEMENT FROM PRESBYTERIAN CHURCH IN TAIWAN

In the March issue of **The Presbyterian Record** is printed the recent statement by the Presbyterian Church in Taiwan and the action of our Board of World Missions regarding it. If you haven't read it already, do so now.

The people of Taiwan are asking for peace, freedom and justice. They want the opportunity to decide their own future. They are presently being governed by the Chiang Kai-shek government, whose representatives were elected 25 years ago on the mainland of China. An election is surely long overdue.

The statement expresses the strong and almost universal feeling within Taiwan that the people "do not wish to be governed by Peiping."

Secondly, it calls on the government of President Chiang Kai-shek for changes in that government "for justice and freedom, and for thorough internal renewal." In doing so they are only making a very sensible request. After all, 25 years is a long time between elections!

Bouquets to the Presbyterian Church in Taiwan for speaking out on behalf of all the people! Certainly such a statement is the result of tremendous conviction and a great deal of courage. We pray that

their courageous action may achieve the reforms they seek.

Each of us can help our brothers and sisters in Taiwan by making their feelings known to our members of parliament in Canada. We can help too by supporting them in prayer, individually and in our groups. —HCY

* * *

IT'S OURS TO SHARE

Sometimes I give a copy of Glad Tidings to my mother who is a member of another denomination. Recently she showed her copy to a Presbyterian who was visiting her. This lady was amazed to discover that the Presbyterian Church has such a magazine. She thought that the Record was the only Presbyterian publication in Canada. What does this say about the Glad Tidings Promotion Secretary in her congregation?

Do we think that the Glad Tidings is exclusively for W.M.S. members? The Women's Missionary Society does publish and support the magazine. Yes it is ours — to share. We should do all we can to acquaint other Presbyterian women with this valuable tool. It contains information and help of interest to all women. Try to get as many subscribers as you can. Write about it in your church news sheet. Ask your minister to recommend it. Let's all be Glad Tidings Promotion Secretaries.

—M. Peckover.



IN MEMORIAM

Mrs. A. Glenn Thompson

The Women's Missionary Society, Western Division and the Board of World Missions of the Presbyterian Church in Canada suffered a great loss in the passing of Mrs. A. Glenn Thompson of Stouffville, Ontario, on February 4th, in Scarborough Centenary Hospital. Mrs. Thompson's death was the result of a heart attack on January 28th.

Mrs. Thompson was born in Warkworth in eastern Ontario. In her early years she was a teacher of piano and theory there and in Campbellford and later in her life she became interested in gardening and was adept in oil and china painting. In 1921 she was married, living in Campbellford until the early forties, when she and her husband moved to Stouffville, Ontario. She is survived by her husband, a retired banker, two sons, William Rae of Trenton, Ontario, Glenn Ross of Clarkson, Ontario and six

grandchildren. A daughter and son predeceased her.

Mrs. Thompson as a child was keenly interested in the mission work of the Christian Church, and her love and interest in it grew over the years. Her first office in the Women's Missionary Society was president of the auxiliary in Campbellford in 1931. From 1936 until 1941 she was president of Peterborough Presbyterial and in 1947 was elected president of Toronto and Kingston Synodical, which office she held for four and one-half years. In 1948 she became a member of Council Executive and from 1955 served as chairman of the National Committee until her election as president of the Women's Missionary Society (W.D.) in 1957, which office she held until May 1961. Following her presidency, she was four years chairman of the National Committee and five years chairman of the Overseas Committee. At the 97th General Assembly of The Presbyterian Church in Canada, held in June 1971, she was elected vice-chairman of the Board of World Missions of The Presbyterian Church in Canada, being the first woman elected to that office. She served on many committees and boards of the Church. Mrs. Thompson was appointed to represent The Presbyterian Church in Canada at the centenary of George Leslie MacKay in Taiwan (Formosa) in May of this year.

Mrs. Thompson was an active

worker in her home congregation in Stouffville, having served as president of the local W.M.S. from 1943 until 1949, and held other offices within the group. She was an ardent supporter of her minister, visiting the sick and shut-ins of the congregation, radiating cheer and comfort to all with whom she visited. On May 2nd, 1971 Mrs. Thompson was ordained an elder of The Presbyterian Church in Canada, the first woman elder in her local church. She was appointed by the Kirk Session as a commissioner to the 97th General Assembly.

Mrs. Thompson was a dedicated, unassuming, conscientious and humble Christian woman, with a friendly manner, a good sense of hu-

mour and always ready to offer encouragement. She was loyal to her family, her minister, her church and those with whom she worked within the Women's Missionary Society (W.D.) She was a capable speaker with a challenging message, always willing to serve in this and other ways.

We give thanks to God for Mrs. Thompson, as she lived her life in her home and family, in the world at large and especially for her service in His Church on earth.

"Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:13.

* * *

EASTER WORSHIP SERVICE

prepared by Miss Frieda Matthews

LEADER:

"Jesus, stand among us
In Thy risen power
Let this time of worship
Be a hallowed hour."

LEADER:

At this Easter season we are reminded once again of the sacrifice made for us by our Lord Jesus Christ.

SCRIPTURE LESSON: Isaiah 53: 3 to 5 (RSV)

He was despised and rejected by men; a man of sorrows,
and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.
Surely he has borne our griefs and carried our sorrows;

yet we esteemed him stricken, smitten by God, and afflicted.
But he was wounded for our transgressions,
he was bruised for our iniquities;
upon him was the chastisement that made us whole,
and with his stripes we are healed.

HYMN 209 — Beneath the cross of Jesus.

CHRIST'S SUFFERING AND DEATH

FIRST READER: Luke 23: 33 to 49.

SECOND READER: He gave His life willingly that we might be saved. He endured the suffering and shame of the cross for our sake. Because of His great consuming love for all mankind He was bound to the Cross until His work was accomplished — until He had finished the work God had given Him to do.

"For the Son of man also came not to be served but to serve, and to give his life as a ransom for many." Mark 10:45 (RSV)

"No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it again . . ." John 10:18 (RSV)

HYMN 213 — Man of sorrows! what a name.

THE RESURRECTION

FIRST READER: Scripture Reading — Matthew 28: 1-10

SECOND READER: How very sad and dejected must have been the disciples and other followers of Jesus. They had seen their Master — rejected, cruelly treated, put to death on the Cross between two thieves. His body had been placed in a tomb, and a stone had been rolled against the door. In the words from the Apostles' Creed "He was crucified, dead, and buried."

But, on the third day amazing almost unbelievable word came to them. Mary Magdalene and the other Mary had gone to the sepulchre. The stone had been rolled away. An angel of the Lord spoke to them, "He is not here, for He has risen, as he said . . . go quickly and tell His disciples that He has risen from the dead." (RSV)

What a change, how joyous were the disciples. He appeared unto them and spoke with them. With what joy they went forth to proclaim the message of the Risen Lord: they had His promise "and lo, I am with you always, to the close of the age." Matthew 28:20 (RSV)

HYMN 214 — Christ the Lord is risen today.

THE CALL AND OUR RESPONSE

FIRST READER: Scripture Lesson — Matthew 28: 16-20

SECOND READER: Since that momentous day when the command was given by our Lord the message of the Risen Christ has been proclaimed by faithful followers . . . Jesus is Lord.

The very first Christian sermon which was ever preached finished with these words — "God has made him both Lord and Christ, this Jesus whom you crucified." Acts 2:36 (RSV)

The **call that comes to us today** is to proclaim the joyous message of the Resurrection — to proclaim that **Jesus is Lord**.

PRAYER:

Eternal Father, Who art the Creator of all, we bow humbly before Thee with grateful hearts, aware of Thy greatness and majesty and yet with the knowledge that Thou wilt hear our prayers.

We praise and thank Thee, that Thou in Thy great mercy and love for all mankind, didst give Thine only Son, that through Him we might know the joy of forgiveness and the hope of eternal life.

We confess, as we have meditated on the sufferings of our Lord, and the resurrection, that we realize anew the many ways in which we have failed Thee — and of the many times we have not allowed Thee to be Lord of our life. We seek Thy forgiveness and pray for grace to walk in the way Thou wouldst have us go. Grant that we may no longer live for ourselves but for Him Who died for us.

At this blessed season of Easter we pray for those who know not Thy redeeming love. Wilt Thou bless and guide those who make Thee known in every land. Hasten the time when at the name of Jesus, every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of Thy most holy name.

Keep us we pray Thee in Thy close and constant fellowship that we too may live the life of victory, joyous in Thy Service. Through Jesus Christ our Lord. Amen.

HYMN 223 — Rejoice the Lord is King.

BENEDICTION:

Now may the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight.

Through Jesus Christ to whom be glory for ever and ever. Amen.



development is...

**people... seeking justice,
creating change,
discovering education,
sharing relief.**

by W. I. McELWAIN
Secretary, Committee on Inter-Church
Aid, Refugee and World Service

At the World Missions Consultation at Waterloo last June, it was agreed that one of the most important aspects of the Church's mission today is Development. In your church and community during March you may have seen posters or other material bearing the theme, "Development is People". In our Church as in four other major Canadian churches, an appeal is being made for development and relief through the Committee on Inter-Church Aid, Refugee and World Service.

Pakistani Relief

After a natural disaster or political upheaval causes disruption of food supply or housing, the immediate problem is survival. During 1971 over \$75,000 was contributed by Presbyterians across Canada for Pakistani Relief. A considerable portion of this came in response to

the appeal of the Moderator of Assembly, calling for this in place of the usual Christmas gifts. Our committee has forwarded money for clothing, shelter, food or medicine chiefly through the World Council's Commission on Inter-Church Aid, Refugee and World Service in Geneva, from which the help is relayed to CASA, the Christian Agency for Social Action in India. A special grant of \$5,000 was made to Mother Teresa in Calcutta, whose dedicated service to persons in desperate need has been described by Malcolm Muggeridge. Our gift was designated for her work among refugees in India or among those returning to Bangla Desh.

Rehabilitation in Nigeria

There are crises in other countries too. In Nigeria last May, on top of all other problems in the wake of civil strife, a cholera epi-

demic broke out, and we responded to the WCC appeal by a gift of \$2,000. Earlier that month a girl who had come to Canada as a refugee from Nigeria had to be returned to her home country for health reasons, and our committee assisted with a compassionate grant. Taking a longer range view of assistance to Nigeria, rehabilitation contributions of over \$25,000 were received during 1971. Grants have been forwarded for agricultural, medical, educational and personal purposes. Since 1968 Inter-Church Aid has forwarded over \$300,000 to Nigeria, and reports indicate effective application of the funds and integration into that nation's recovery program.

Stretching our Aid Dollars

The best application of relief and development gifts, with a minimum of administration and promotional cost, is an oft-expressed concern of our people. It has been found in a survey in Canada and U.S.A. that the average cost of raising and administering one dollar of assistance to the needy costs 8c through the church, through voluntary service agencies about 20c, and through government distribution many times higher. Our committee's costs are less than 3c for every dollar. This is possible largely because our administration is ordinarily done through WCC-CICARWS.* Its Geneva office and field staff are able to discover and evaluate the most effective agencies at the scene of need.

Another way in which we stretch our aid dollars is through projects that receive grants from governmental agencies. In the February issue of the *Glad Tidings* there was an account of the Patiram Hospital project in India, serving both Pakistani refugees and a large West Bengal population, which was initiated by our committee, assisted by the United Church of Canada and then given a \$35,000 dollar for dollar grant from the Canadian International Development Agency.

Long Term Needs

Recognizing that there are some long-term refugee problems and service needs and also unexpected emergencies, our committee fulfils a regular commitment of \$17,000 to the Service Program of the WCC-CICARWS.* This is used for a variety of aid purposes, including emergency relief in many crisis situations and support for refugees in Palestine, Vietnam, the Sudan and South Africa, as well as scholarship assistance and other youth projects.

Another \$5,000 goes annually to the Geneva headquarters of the World Alliance of Reformed Churches as assistance to a number of minority churches behind the Iron Curtain and in "The Third World" to strengthen their ministry including social and educational work. One educational project supported was a primary school in a poverty-stricken area of Palermo, Sicily.

*World Council of Churches — Commission on Inter-Church Aid, Refugee and World Service.

While relief to the suffering is a worthy expression of Christian compassion, development is a greater expression of concern for the future. We must recognize the rapid rise in world population, whereby the third billion was reached in 30 years while it will require only 15 years to reach the fourth billion. Development aid is meant to enable people to plan for and help themselves.

Again in 1971 we made a grant to the 'Early School Leavers' project in Guyana, sponsored by the YWCA. This is a program to help teenage girls who have dropped out of school because of poor home background or learning difficulties to be prepared for homemaking or other vocations. There is need for a new separate building in Georgetown to accommodate about 300 girls and more equipment and supplies. A number of teenage camps across our Church in summer 1971 supported this project. Another grant of \$500 to Guyana involved support of a Presbyterian Men's project of improving community facilities near a settlement of squatters.

During 1971 gifts to Inter-Church Aid totalled over \$150,000, or over double the 1970 total. Some gifts came from congregations, while others came from individuals like a nursing home patient who donates ten cents for every Christmas card she receives.

And for some time yet there will be a pressing need for relief in the

Asian sub-continent. There will still be sizeable refugee camps in India, while those returning to Bangladesh may require temporary facilities in camps because their homes are destroyed or their former means of livelihood gone. In Nigeria there is need for additional public health centres and also for small loans from a revolving fund for purchase of agricultural implements and tradesmen's tools. There is a possibility of matching grants from CIDA* for such projects.

Everyone in Your Congregation and Community Can Participate

As persons concerned about the Church's mission in the world, will you talk about relief and development with others in your congregation and community? Posters, brochures, envelopes, labels for coin banks and other literature have been sampled out to all ministers in our Church. A new event this year invites Canadian youth ages 9-15 to participate in Poster Expo '72. The art expressing the meaning of development and relief will be exhibited in local churches and communities and later at two national exhibits in Montreal and Calgary. You might put in an encouraging word to youth in your congregation to participate — every minister has been mailed a copy of the explanatory brochure.

The theme "Development is People" suggests that what is done affects the life of people. The gifts

*Canadian International Development Agency.

made minister to the afflicted through medicine, clothing, food, shelter and care and to the deprived through education and liberating support. If you *were* on the spot facing the persons in need, you would dig deep into your purse. But Inter-Church Aid *can* transport your concern to where the need is. If no appeal has been made in your congregation before Easter, you may send in your personal donation to: Inter-Church Aid, Refugee and World Service, 50 Wynford Drive, Don Mills 403, Ontario.

OFFICERS' CORNER

April, that month of "shoot and shine", is a mixture this year of the spiritual and the material, from the glorious "Hallelujah" shout of Easter at its beginning through till April 30, due date for Income Taxes.

Synodicals, meeting in plenary session across the W.M.S. Western Division, will talk through the year's accomplishments at their Annual Meetings, and ponder future plans. **SYNODICAL DELEGATES** — What Income Tax will you, therefore, pay? "Your income" from the Annual Meeting is receiving information, inspiration, evaluating the past and planning constructively

for the future. Your Income Tax is paid when you give full proclamation and communication of all this to your Presbyterials and Local Groups.

Now that the roads are no longer "wet, with slushy sections", **LOCAL GROUP LEADERS (CHILDREN'S and TEEN-AGERS too)** — how about inviting Presbyterian Officers to visit your meetings? A little rain won't hurt them — or you.

GROUP PROGRAMME PLANNERS

— The filmstrip, "Sing the Glory of Africa", (can't you just feel in that title all the poignant mystery and magnificence that is Africa?) has proved to be a popular presentation for all ages. Invite another group to see it with you — or use it for that Family Mission Night, postponed because of the big snow in February. Contact the Audio-Visual Department, 50 Wynford Dr., Don Mills 403.

Where, oh, where is Malawi? No use getting out your old Geography. It isn't there. Does the name "Nyasaland" sound familiar? That's Malawi — since 1964. As of 1969 there have been Canadian Presbyterian workers in the Church there. Find out all about this new mission-thrust, through studying the Nigeria-Malawi programme booklet (now available from the W.M.S. Book Room — price 15c). There is material enough for two meetings.

Our W.M.S. purpose continues the same, but our responsibilities have become wider. What must we do? Read Isaiah: 54, vs 2.



My Love for Camping AT IONA

by GORDON S. LOOKMAN

I was first introduced to camping a few years ago at Iona, a Toronto-Kingston synod church camp in Muskoka. The only reason why I became a counsellor was that I couldn't find another job and I needed the money. I knew it was wrong for me to go because I didn't have any previous experience at camping or working with children, and much worse than that, I wasn't a Christian. I had no skills and I didn't know what I was getting into.

On my arrival at Iona, I was astonished by the beauty of the site. Right then, as I viewed the sparkling lake and the surrounding scenic woodlands, I knew that I was going to enjoy my job as "baby - sitter". Thanks to the thoughtful and friendly staff, I soon became competent in the methods of looking after an active group of campers. Things progressed nicely in this field but subconsciously I

knew that I was failing in my attempt at teaching and counselling the campers in a Christian atmosphere.

I did my best to answer the campers' numerous questions and with my long term as a pew sitter (I am a minister's son) I was well educated as to what the Bible was saying. I read scripture and we discussed such topics as the existence of God, creation, God's love and a man called Jesus. These concepts are difficult enough for a Christian to put across to young people so you can imagine how lost I was. I couldn't build the necessary enthusiasm in myself to present a decent image.

On topics like creation and the existence of a supreme being, I tended to side with the doubting campers. Ever since, I have felt guilty.

As summer at Iona was ending; after a great deal of observations of natural life at camp and after lengthy discussions with the children, I sensed a dramatic change occurring within me. There wasn't any particular time or place but something was giving me a different viewpoint. I began to see the camp as a Christian might see it. The trees, the birds, the stars and all that was created, I now saw in a new light. Difficult concepts such as creation, the virgin birth, Christ's death and resurrection had new meaning for me. I began to discover the existence of God at camp and I now began to see that

all things were possible through such a supreme being. My love for Christian Camping at Iona has flourished more and more each year because of this experience.

Skeptics will say that this experience could just as easily have happened at home. My answer to this is just that it happened to me at Camp Iona and I know, from discussions with other counsellors that mine is not an isolated case.

But what about the campers? Judging from my present experience with children 12-14 years of age I conclude that they are in an intermediate stage of development in which they question strongly, the existence of this man Jesus. Very few church institutions get the Christian message across to this age group and if nothing is done, these people will be lost forever. Camps such as Iona do keep these young people interested in Christianity. The special contacts between camper and camper are extremely warm and long lasting. Because of this personal contact with camper and with Christianity, I do all I can to support church camping.

If you think the way I do and want to help potential Christian young people find their way in this world, you may help by aiding a child who would like to go to camp this year. The cost of less than \$40 is an excellent investment in people. Other methods of help may be obtained by contacting the men and women who manage the camps in your area.



Couple fashion EDUCATIONAL TOYS for Indonesian Children

by BARBARA HOWELL
(Kergyma Features)

A young woman missionary with a graduate degree in child psychology volunteered her services at a school for mentally retarded children in a small town in Indonesia. She was appalled to find that there were no educational materials or toys there to help the children develop some basic skills.

At the same time her husband in his ministry to university students was searching for jobs for some students who needed money to remain in school. So together, Anne Marth and Peter Paul Van

Lelyveld set up a toy workshop in their home, employing six students to fashion copies of educational toys designed by European and American companies from the available materials in their city, Jogjakarta. The students work five to six hours a day and are paid 2400 rupiah (about \$6.50) a month, which is enough for very simple lodging, probably with a family, and a basic rice diet. The money for materials and salaries comes from the sale of the toys.

The workshop has been operating

just a year, but already it has a large market for the many items advertised in its catalogue. Many pre-school groups — as well as the special education institutions — are now ordering them because they are cheaper than the expensive imported toys and much more useful for teaching such things as hand-eye coordination than the locally made toys.

Although only about four per cent of the pre-primary age group attend a nursery or kindergarten in Indonesia, the number of these schools is growing rapidly. Most of them are not considered to be educational centers, however, and Mrs. Van Lelyveld, after visiting many schools in major Indonesian cities, feels that "many teachers excel more in good will and enthusiasm than in expertise." Many teachers find that the toys are helping them teach the children some basic skills in their play schools.

As the concern with the basic educational use of the toys they produce grew, the Van Lelyvelds became interested in studying early childhood experience in Java (the most populous island in Indonesia where about two-thirds of its 120 million people live, and where Jogjakarta is located). What they discovered made them wonder whether the informal learning taking place at this crucially formative age would normally produce adults who could be helpful in the country's struggle to develop and modernize itself.

For instance, all babies and children to the age of two or three years are carried all day in a shawl (called a "*selendang*" by their mother, brother or sister, or another person. They are almost never allowed to crawl, (traditionally the Javanese child is not allowed to touch the earth until he is seven months old) and the playpen, such an important piece of children's furniture in some western homes, is virtually unknown.

Although the child is thus exposed to a variety of stimulating sights and sounds, he never has the experience of discovering things for himself. Mrs. Van Lelyveld has written: "The western child is continually forced to grasp what is just outside his reach or vision; he cannot see what his mother is busily doing on top of the kitchen sink and so he stretches himself, climbs, falls, shoves a stool towards the sink. And when he is satisfied, wanders away again."

The young Javanese child is "spoiled" by an almost absolute indulgence — he gets whatever he wants, is rarely allowed to cry, and as a result learns that "satisfaction comes from his relation with the people around him."

They have few toys, especially the kind (like building blocks) which would help develop a mastery of objects, skills, and constructive ability. What toys there are seem to lead the child into a fantasy world. Even the students whom the Van Lelyvelds know often retreat

into fantasy when frustrated, go to astrologers and attend the traditional *wayang* (shadow puppet play) to live vicariously the exciting lives of those heroes. The attitude of never pushing children to do things on their own continues even to the university level where students seldom are given the chance to take part in classroom discussions and are expected passively to absorb material from lecturers which they return verbatim in exams.

The toys made by this "mini-development project" in a mission-

ary's home won't solve Indonesia's problems, but the Van Lelyvelds hope it will be the catalyst for much more research on how Indonesians can reorient childhood learning to deal more directly with reality objects, which some sociologists think may help the nation adjust and advance more rapidly in our present-day technological world.

They are beginning to tackle the problem in a very direct way, and the children and their teachers love it!

* * *

Your Prayers are asked

- for the meetings of the Synodicals of the Women's Missionary Society being held in April and all those who attend and participate that from these meetings may come increased concern for and participation in the advancement of Christ's Mission.
- for all entrusted with the implementation of decisions made at meetings of the Board of Christian Education and the W.M.S. Council Executive; the staff and those who plan with them in the various areas of Canada, as they endeavour to interpret and carry out their work.
- for the staff of Tyndale House — the Rev. R. W. Johnson, Mr. Douglas Allan, Misses Lois Cooke and Ann Drummond and Mrs. Marjorie Allan — as they seek to carry out an ecumenical ministry in co-operation with staff appointed by St. George's Anglican Church, in the Little Burgundy district of Montreal.
- for the many children and youths who will be reached by the programs of this inner city ministry, that their lives may be enriched educationally, socially and spiritually.
- for the new nation of Bangla-desh that it may develop strong spiritually, economically and socially, and that its people may live together in peace.
- for the people of The Presbyterian Church in Taiwan that their faith may strengthen and sustain them in the stand they are taking to the government of their country.

AFRICAN EDUCATION

by JOHN V. TAYLOR

In a recent issue of the CMS newsletter, the Rev. Canon John V. Taylor, in writing on African Education, pays tribute to Henry Makulu, a great Christian African leader, who died last October. Just before Mr. Makulu's death, his book *Education, Development and Nation Building in Independent Africa* was published. Canon Taylor refers to it as a small but extremely significant book which analyzes the successive periods in the development of education in Africa from the coming of the missionaries to the struggle for selfhood of the newly independent African nations. Canon Taylor has given us permission to reprint portions of his article.

Past Contradictions

Traditional tribal education in Africa, or anywhere else in the world, was primarily for the preservation of society, though in that non-individualistic culture this was also the only way of developing the person to his full potential. Domestication was in fact the only conceivable form of liberation! The following might be a parable of education in any totalitarian state today.

"The community in general" says Henry Makulu, "and the special community of the initiation camp in par-

ticular, are the schools of society. In these schools, the youth learns to accept the authority of the elders, and learns specific skills in hunting, fishing or cultivation. He also learns the wisdom of his tribe in stories and proverbs, forms of addresses and praises given in honour of the chief and other distinguished personal figures of the tribe. He learns what is the right behaviour in his community and what his responsibilities are as the successor of the older generation. In short, he has been prepared to play his part in the building of the nation."

The missionaries certainly failed fully to understand the values of that tribal education. But when they challenged it by building 'the school in the bush' and, later, with the backing of colonial governments, by throwing across tropical Africa their gigantic fishing-net of primary and secondary schools, their motive was liberation even more than indoctrination or colonization. Aware of the forces that were irretrievably exploiting and breaking up the old tribal life, they genuinely hoped that their thousands of class-rooms would produce the new men for the new age. So we find the veteran Robert Laws of Nyasaland arguing at the Education Conference of 1927:

"It seems to me that what is needed is not the lowering of the literary side

but the addition of the technical. To discard or even lessen the literary training would be to block the way for the advancement of native leaders, and means the reduction of the natives to a class of helots, without outlook or aspiration."

Unhappily those missionary educationists had not given enough weight to the fact that you cannot liberate the individual child except by building him into a liberated community. Writing in a recent issue of the World Student Christian Federation magazine for African students, Mr. A. A. Lema has described the painful dilemma of the young African emerging from a formal western education:

"Set adrift in a culture which could give him no community to belong to, he was left hanging, floating aimlessly in space; his feet far beyond the gravitational pull of the society into which he was born, the earth which his forefathers had trod so firmly; his hands unable to grasp any of the stars of his new ambitions and desires in the blue void skies of the new learning."

The Phelps-Stokes Commission which visited Africa from 1922 to 1925 decried the patterns of missionary education as being too foreign, too formal, and too utilitarian. Yet it failed to recognize the conflict between the interests of the mass of ordinary people and the hunger of the new African society for specialized manpower.

"The report" says Henry Makulu, "lists the objects of education as: the training of the masses of the people; the education of future leaders; the training of those who must pass the conventional tests required by professional schools."

Can the same system ever train the masses and educate the leaders? That is the abiding dilemma.

The same contradiction appeared in the Cambridge conference on African education in 1952. Again I quote Henry Makulu.

"There were two schools of thought: one suggested that the answer lay in establishing more schools, the other suggested that the poor quality of the existing schools was at the root of the problem and that the solution lay in the raising of standards in these few schools, so as to provide a worthwhile education for the few who had the chance to go to them."

Continuing Bondage

But the declared objectives of the new independent nations of Africa in the sphere of education are just as contradictory, and Henry Makulu himself seems to share this ambiguity.

"The ultimate end of the educational process," he says, "according to the new philosophy of the African society, is the unfolding of the 'African Personality'."

Yet only a few paragraphs later he adds:

"Education has to be geared to plans for economic and social development, and its value is therefore considered in relation to technical needs and programmes."

The Addis Ababa Conference of African States in 1960, while paying lip-service to African culture and an environment-oriented education, just as the Phelps-Stokes

(Continued on page 23)

Ecumenical Ministry of Mission to the Inner City



"For you know the grace of our Lord Jesus Christ, that though he was rich yet for your sake he became poor, so that by his poverty you might become rich." II Cor. 8:9.

The ministry of Mission within the inner city is a difficult and challenging ministry. But some of the needs of the poor can be met by co-operatively sharing with other communions our personnel and material resources in witnessing to the truth of the Gospel.

The Tyndale congregation, although small in number, has seen the need to engage in a co-operative ministry of mission with St. George's Anglican Church. This congregation, located adjacent to the Little Burgundy district, is planning to share in the use of a new Parish House next door to the present Tyndale Neighbourhood House. Co-operation in Christian

education and some community services are now being planned as part of an expanding ecumenical witness to the total neighbourhood, that from time to time includes our Roman Catholic brethren.

The St. George's story of involvement began in the spring of 1969 when the St. Jude congregation in Little Burgundy closed and St. George's congregation was assigned responsibility for the parish by the Bishop. A social action committee was set up to investigate the real and future needs of the parishioners of the parish in Little Burgundy as well as some of the needs of the total community. By spring of 1970 it was evident to the St.



The first of a series of articles on the various phases of work in which Tyndale House, Montreal, is involved.

by ROBERT W. JOHNSON
Director, Tyndale Neighbourhood
House, Montreal



George's leadership that there was a need for a full-time assistant rector to initiate and develop the ministry in Little Burgundy.

In the fall of 1970 a store-front centre was set up called "St. George's Corner." The store-front centre became a place used by many citizen groups, such as the Little Burgundy Council (a citizens-professional organization), its various citizen committees, and neighbourhood meetings and groups that sprang up in response to new community situations. St. George's Assistant Rector participated as a resource person in such groups and meetings, and thereby was involved in the whole process of community development. One program set up was most helpful — legal aid. Law-

yers in the St. George's congregation met with citizens of Little Burgundy one night a week and provided free legal advice.

The style of community involvement soon showed itself to be almost identical to that of Tyndale Neighbourhood House. At this point weekly staff meetings were arranged between the assistant rector of St. George's and the Tyndale Team ministry, in order to co-ordinate ministry and programs in the English-speaking sector of the community.

It was out of this cooperative experience of ministry, as well as St. George's congregation needing a more adequate location in Little Burgundy than its store-front

centre, that brought St. George's and Tyndale congregations to consider renovating and operating jointly a new religious ecumenical centre out of a former tenement house building. It was to provide the context for an ecumenical ministry in Little Burgundy (to be called simply "THE PARISH HOUSE"), and also to provide a facility which could become a religious ecumenical centre for the neighbourhood.

In the summer of 1971, Tyndale Neighbourhood House and St. George's congregation joined forces in their first ecumenical program by applying for a grant from the Federal Government's Opportunities for Youth Projects. When the application was granted, ten university students were jointly hired (eight government paid and two church paid). These young people planned and carried out along with forty volunteers and fourteen indigenous teens an eight-week bilingual street program for nearly two hundred and fifty children in the east end of Little Burgundy. At the close of the summer program a community festival was held in Tyndale gym. Four groups of children numbering 30 or so to each group dramatized the theme "Cultures from around the World." The local news media that covered the festival termed it "an excellent fun and learning experience for the children of the neighbourhood."

The program plan at present calls for Anglicans and Presby-

terians to share equally in the capital expenditures for renovating the building and the carrying out of the yearly operating expenses. Further, St. George's congregation has accepted the appointment of Capt. Bill Ranson of the Anglican Church Army to set up a team that will work with the Tyndale Team ministry.

Essentially the joint project involving the two congregations will create more of an image of the "church" by the inclusion of the minister's offices, a large 'parish lounge' to be used for a chapel and counselling area and classrooms for Christian Education. A parish project planning room will also be incorporated in the building plan.

As the renovations of the building get under way this month, great expectations are held by all concerned for an effective and meaningful witness to the truth of the Gospel of Jesus Christ among the underprivileged in Canadian society. The Christian faith is not about some God who is an abstract presence somewhere else, but about the living presence of God here and now, in this world, in exactly this world, as people know it, and see it, and live and work in it. All Christians know that God in Christ addresses all men in the very events and relationships, which constitute our existence. The Word of God is present among the underprivileged as well as everywhere else. It is now imperative that God's people bear a real witness to that truth.

AFRICAN EDUCATION

(Continued from page 19)

Commission had done 35 years before, gave paramount importance to the supply of manpower trained to man the gigantic development plans of each nation.

"The strategy here," says Henry Makulu, "is to make an assessment of the manpower requirements of the country concerned in order to see areas in which there are serious gaps."

But, of course, the gaps do not remain the same.

"One of the problems of educational planning in Africa is that of accurately forecasting national requirements. The rate of change is so rapid that projections are out of date before they are implemented."

So, as a wise statesman and also as a Christian, Henry balks at the prospect of an educational system harnessed to the fickle demands of national development planners. What, perhaps, his book fails to bring out clearly enough is the truth that changes in curriculum make very little difference so long as education is universally regarded as the gateway to a salaried job. And that is what more and more African leaders are saying, in spite of the contradictions forced upon them by the sheer necessity of turning out more teachers, agriculturists, engineers, doctors, economists, technicians, and skilled artisans.

"The age of the old unimaginative approach to education is over" says Ken-

neth Kaunda in his foreword to Makulu's book, "and the time has come for all young African countries to engage in serious appraisals of their existing educational systems with a view to overhauling them entirely."

Here he echoes Mwalimu Julius Nyerere's passionate appeal:

"The educational system of Tanzania must emphasize co-operative endeavour, not individual advancement; it must stress concepts of equality and the responsibility to give service which goes with any special ability, whether it be in carpentry, in animal husbandry, or in academic pursuits."

Fine words. But do those who use them realize that they are calling for nothing less than the undoing of the present system in which more and more are taught to want what fewer and fewer can afford! Dr. Ivan Illich, the Roman Catholic prophet of a more human education, says:

"For the individual, school is always a gamble. The chances may be very slim, but everyone shoots for the same jackpot . . . More and more, men begin to believe that in the schooling game, the loser gets only what he deserves. The belief in the ability of schools to label people correctly is already so strong that people accept their vocational and marital fate with a gambler's resignation."

Up to the present, Christian teachers, including the large body of missionary educationists, have struggled to humanize the system through their influence in the secondary schools or in the training of primary teachers. Where schools are used to 'domesticate' a new generation to serve the economic

Is education for the domestication or the liberation of people? And is education primarily for the sake of the person or the community?

demands of their nation and even more, of the western producer nations, they have sought to 'liberate' individual minds and spirits by opening up a world of different values and fostering the capacity to make true relations and responsible decisions. The hopes of Africa have been invested in such liberated individuals, and it was for this purpose that our Society determined over 20 years ago to concentrate its educational missionaries in a few 'quality' institutions. This patient, unobtrusive contribution has been immeasurably worth-while.

Signs of a new way

Of course, there is still a place for Christian witness within the present government systems.

But limited resources must be used where they can make the greatest impact, and that point is to be found today, I believe, in helping African governments to discover the radically new forms of education which they know must be found. This can best be done by negotiating for permission to start a few pilot projects, through which reluctant parents and a resistant teaching profession may be persuaded to change.

As long ago as 1962, I laid this proposal before the Africa committee of CMS:

"The need for an entirely new type of education is so vital to Africa's future wellbeing that the Society should gradually, over the next 10 years, re-direct its educational contribution into rural community development work in which agriculturists, health visitors and teachers combine as a team to run school centres serving adults as well as children."

Those 10 years are almost up and, in the meantime, as Miss Gwen Cashmore has pointed out in another forceful paper for our Africa Committee, the necessity of a radical change is far more obvious.

"Given a primary education which has no other goal or aim than secondary entrance," she says, "the size of the problem is staggering. Sierra Leone, Nigeria and Kenya, as well as Uganda, all face this huge school-leaver problem. Nor is it a problem only at this level. As school expansion exceeds the wage-employment market, so the level of the leaver problem rises and there are now many school certificate holders who are jobless. It is a school system gone mad yet the demand increases rather than slackens as disappointment, frustration and defeated hopes feed the need to succeed in order to escape the failure which leads to a dead end."

It must now be patently clear that this is not exclusively a problem for Africa and the 'Third World.' In the Western nations also we must find a new form of education for the health of our society. For the first 8 or 10 years of school, a general balanced education should be devised solely for its inherent educational value for all

pupils, and should be rendered incapable of being used as a test of entry to future employment or further training.

The dilemma remains that a Henry or a Monica Makulu are the products of a highly selective secondary education appropriate to a limited type of pupil and no other way has yet been devised to educate such leaders. Every country, of course, needs its elite of highly skilled young people. Nevertheless I would maintain that no state and no employers have the right to demand more than the last four years of a school career, plus a university or professional course, in which to train their own managerial and technical leaders. All such specialist qualification should be built on the foundation of 8 to 10 years of general education designed for all alike to bring personalities to fuller life and equip the young adult to deal competently with circumstances in which the majority are likely to spend their lives. And there should be no method of marking or assessing built into that general education whereby a pupil can be labelled 'passed' or 'failed' for any subsequent training. Each advanced or professional course should be responsible for setting its own entry tests and it should be no part of the general educational curriculum to prepare pupils for these.

There is no easy solution, but it is time the churches faced the real questions. The Education Renewal Fund of the W.C.C. may be able to

help us to do just this.

Small beginnings already stand as signs of what might be done. Some years ago the National Christian Council of Kenya worked out with the government a scheme to establish 'village polytechnics' in a number of places. Primary school leavers, after some years of disillusionment and unemployment, are trained in a rough and ready setting to obtain a Grade 3 Trades Test in carpentry, tailoring, masonry or some other skill for which there are clear opportunities for local self-employment.

In Tanzania for the past four years teachers have been implementing 'Education for Self-Reliance'. This teaches the skills that rural people need, while enabling pupils to earn money to help to pay costs by growing vegetables on school land, raising poultry and cattle, repairing school buildings and equipment, and participating in community self-help projects.

In French-speaking Africa a team of French Roman Catholics pioneered the School for Collective Development, to encourage the economic and social development of the whole community rather than to train the individual. The key to the method is the specially trained teacher, who becomes the animator or awakener of the village. One village near Cotonou had a bumper crop of tomatoes but when the bridge was washed out, no truck came from the city to pick them up. The village teacher suggested

her pupils could pick the tomatoes and make them into juice. An adult was sent to Cotonou to get a recipe and the project turned into a co-operative village effort. Now boys have gone to town to learn how to drive and repair a lorry that the villagers plan to buy so they will no longer be at the mercy of city merchants, and other boys are learning road and bridge construction. The needs of their community motivate the children to get a functional education, although reading and writing are not neglected and older vil-

lagers visit the school to help with cultural instruction.

These, as I say, are pointers only. What is still lacking is an experiment demonstrating a rural community school, based on an entirely new pattern of local self-help, which will offer to people of all ages an education comprehensive enough to outclass the inadequate traditional village school. If we go about it the right way this could be one of the finest contributions of the Christian Mission to the developing countries of Africa.

SYNODICAL GIVINGS

January-February 1972

OBJECTIVE		1971	1972
\$76,761.00	Montreal and Ottawa	\$1,975.60	\$4,742.45
24,562.00	Alberta		
11,555.00	Saskatchewan	206.29	
18,954.00	Manitoba and Northwestern Ont.		
154,435.00	Hamilton and London	3,448.53	10,920.10
160,756.00	Toronto and Kingston	1,000.00	3,400.00
22,536.00	British Columbia		
\$469,559.00		\$6,630.42	\$19,062.55
Expenditures to date			\$89,015.07

PROJECT EQUIP TEACHES HOW TO ASK THE RIGHT QUESTIONS

by H. ALTON LEE
Kerygma Features

Project EQUIP was launched in Canada last fall. Leadership was provided by the Rev. Lindell L. Sawyers, Miss May Nutt and Miss Helen Tetley.

During January and February Miss Nutt and Miss Tetley conducted Equip Workshops throughout Alberta and British Columbia. Sixty-eight people participated, including church school teachers, officers of groups, elders and ministers.

Information about Equip Workshops has been sent out to Adult Secretaries of Presbyterials and Synodicals and to Christian Education Conveners. It is believed that such workshops will be helpful to any in local congregations who have responsibility for leading discussions. For further information write to Miss May Nutt, Secretary for Adult Work, 50 Wynford Dr., Don Mills, Ont.

A lot of discussion groups that never get off the ground — and ultimately prove meaningless for all the participants — fail because a discussion leader doesn't understand some basic mechanics for planning and leading profitable discussions.

This is the belief of the Rev. Lindell L. Sawyers, who is a member of the staff of the United Presbyterian Board of Christian Education, and has devised a formula which aids discussion leaders.

The idea is called Project EQUIP and the emphasis is on teaching a leader how to ask the right questions, in the right order, so that a group discussion can progress in orderly fashion from level to level. In the process, the members of the group are not spoon-fed by a teacher who simply imparts a collection of knowledge to which they can react or ignore. Instead the EQUIP process enables each member of a group to think through an

issue for himself.

Sawyers' formula involves three kinds of questions for the leader to employ. First, there is the knowledge question which a leader can ask his class about material which is under study. At this most basic level of a discussion group, the participants recall and state the basic facts of material with which they are dealing.

Sawyers believes that too many discussion groups — both religious and secular—never get beyond this stage. Other discussions skip this stage and degenerate into opinion sessions during which group individuals, without even referring to a book or article supposedly under discussion, simply offer their own personal feelings on general subjects.

The second level of questioning which a leader must lead his discussion group through is designated "Analytical" by Sawyers. On this level, the group begins to look at a piece of material and analyze its parts. The implications and specific intentions of a writing are carefully explored.

The final kind of question which a discussion leader needs to master is "Evaluative." After a group is clear on the exact facts of what they are studying and after they have clearly understood what a writer is saying, then, they are ready to evaluate the material pro and con and offer their own personal judgments. The difference here is that the judgments are responsible and

actually relate to given material.

In putting so much emphasis on question asking, the so-called inquiry process, Sawyers stresses that a leader is not meant to be a dictator.

"In our churches, most discussion leaders are laymen, many of whom don't feel qualified to teach," Sawyers says. "But teachers aren't really what the church needs. It needs leaders who understand how a discussion works and progresses. These leaders can help other laymen develop discussion skills, so that no church should be lacking in enough people to lead church school classes."

Since he initiated EQUIP, Sawyers has conducted more than 30 seminars in the United States and Canada, training people to be discussion leaders. A number of his graduates from the early classes are conducting their own seminars now.

One enthusiastic supporter of EQUIP says: "It's so stupid to think that a teacher can be a God figure anyway. Lay education is handicapped today because so many people feel they aren't able to teach. They think they have to be an expert on a subject. That's why some ministers have great problems teaching. They have hang-ups about all the knowledge they got in seminary and feel compelled to get it across to their parishioners. And, of course, our churches often force ministers into this kind of unrealistic role. They want ministers to be an authority, a final word — at least as

long as he seems to be sanctioning their personal views or prejudices. But what we need today in church education is facilitators, people who can get a group to look at material, wrestle with it and, then, discuss it intelligently. EQUIP helps you do this."

Another EQUIP convert says: "One of the great things about the EQUIP approach to church discussion groups (as well as secular discussion groups) is that the process allows people to learn for themselves. After all, that's really the best way. Instead of getting pre-digested opinions from a 'teacher,' a person must use his own mind. The discussion leader functions as a liberator.

Sawyers believes that as people begin to think for themselves as a result of exposure to the EQUIP discussion process, they also come to understand whatever subject matter is being explored.

"In a good discussion group," he says, "where the right questions are being asked in a logical order, you have a leader and the respondents wrestling with a subject. The leader does not have any final answers. Nor does the group. There may not be any *final* answers; but after the group has creatively pondered its subject matter, then, the individuals of the group are in a position to form responsible judgments. In that way, the discussion group has meant something to them and not simply been another hour wasted in random small talk."



You asked for it.

You have it.

It's yours to use.

It's yours to share.

(See p. 37)

THE WMS AT WORK

Guelph

Christianity requires that participants come out of the grandstand and into the playing field, Miss Giollo Kelly told the annual meeting of Guelph Presbyterial. Miss Kelly is the assistant secretary of the Board of World Missions. The meeting was held in Westminster — St. Paul's Presbyterian Church, Guelph.

Isaiah 40:31, "They that wait upon the Lord shall renew their strength", was the theme chosen for the day. In her address, Miss Kelly said that a Christian is called upon to serve, but we will not serve well unless we wait upon the Lord for renewal and not waste our energy running around in circles.

Life in our cities is becoming more and more impersonal. Young people need a listening ear, young mothers need a listening ear, and many old people need only someone to listen.

Miss Kelly went on to speak of some of the places in Canada where the women of the church, through the Women's Missionary Society are at work ministering to the needs of the underprivileged, the lonely, the homeless, the sufferers in many ways.

The reports had been mimeographed and were discussed at the afternoon session. Mrs. W. I. Peard, Galt, Supply Secretary, reported that thanks had been re-

ceived from Kenora, Ont. and Rossburn, Man., for the generous bales they had received. This will be the last year that this help is sent to the Rolling River Reserve. In his letter of thanks the Rev. Brian Penny said, "More and more the Indian people in this area have plenty of financial resources within reach and made available to them. Thus, there is not the same need for this kind of help as previously."

Peace River

"The Word Gets Around" was the subject of skits by various Women's Groups at the Annual Meeting of Peace River Presbyterial held in Forbes Church, Grande Prairie, in February. The attendance was excellent. Miss Ruby Walker was guest speaker and she spoke on hospital and nursing home visiting. The ladies appreciated very much the advice Miss Walker gave them on how to be a successful and appreciated visitor.

Edmonton

"The Campbells Are Coming," the program said. But they didn't come! Neither did Mrs. Ruby Day, President of Alberta Synodical, come. They were to have been the special features of the annual meeting of Edmonton Presbyterial on January 26. Unfortunately, at that time Edmonton and district were experiencing forty degrees below zero weather with fog. But twenty-four hardy souls registered for the

meeting at Strathcona Presbyterian Church. Mrs. Alex Anderson, President, presided and Mrs. G. E. O. Scott gave the devotions on the theme: "... let us run with patience the race that is set before us." Hebrews 12:1. The Rev. I. P. MacSween, minister of the host church, and Mr. Alex Anderson, representative elder, came to the rescue and spoke after dinner on the Board of World Missions. Plans were made to hold a tea at Molson's Edmonton House in June again this year, and notice was given that the semi-annual Presbyterial meeting is to be held in Lloydminster in June.

Lindsay

"Peace and Understanding" was the theme of the Presbyterial Annual Meeting held in St. Andrew's Church, Lindsay. There was an attendance of 89.

The guest speaker was Miss Mary Whale, Assistant Secretary, Board of World Missions. Miss Whale, in presenting a very clear picture of the work and the need to the meeting, also told of the recently established permanent hospital in West Bengal. "Our prayers are needed more than money," said Miss Whale.

Brampton

Dr. Flora G. Little, a Guelph doctor and a former medical missionary in Formosa told members at the annual meeting of Brampton Presbyterial there are many "differ-

ent kinds of courage: She urged the women meeting in Norval Church to follow the theme of their meeting: "Be strong, be of good courage, be not dismayed." She said "Disaster comes to all of us, but disaster can be turned to advantage if we realize God by suffering. We are called upon to do things we feel are beyond us." Dr. Little is the daughter of Presbyterian missionaries in Formosa who returned herself to become a missionary after marriage and the death of her parents.

In the afternoon Mrs. R. C. Moffatt of Guelph, a well-known campanologist, entertained with music from her collection of bells. Obviously a fascinating subject to her, she manages to convey this enthusiasm to her audience. She and her husband started collecting bells a number of years ago because they felt "bells were a very practical part of everyday living" and they are being lost to the Canadian people.

The collection is "faraway places to us" said Mrs. Moffatt, showing camel bells; cow bells; a bell from a London, England, horse-drawn carriage; a school bell; a chopper bell from South America; a sheep bell from Austria; a replica of an elephant bell; and gigantic cow bell from Switzerland. The prize of her collection is a set of twelve tune bells, each perfectly pitched and tuned. "Tune bells require a very skilful person in casting and tuning; every one of these bells has the same characteristic," she said,

striking them to show the clarity of tone and perfectness of pitch. It was these bells which she used to play a number of popular songs and hymns.

Quebec

A near record number of ladies gathered at St. Andrew's Church, Sherbrooke, for the annual meeting of Quebec Presbyterial.

Following a noon luncheon and a sing song of favourite hymns, the meeting was opened by the president Mrs. J. Imrie. Mrs. R. Laroche conducted devotions, using as her theme, "Time, A Gift From God."

Encouraging reports of the year's work were presented and discussed. In spite of the fact that the Milan group was obliged to disband due to lack of members, a slight increase in total membership was noted. The amount of activity reported in the Friendship and Service branch of the work is most gratifying.

Suggestions were brought forward as to how groups and individuals might increase givings for the Supply Fund.

All who attended the Women's Week-End Camp in Richmond last September agreed that it was most inspiring and worthwhile. Consequently plans are being made to repeat it on September 8-10th of this year.

The highlight of the day was a visit from Miss Diana Wadsworth, on furlough from the Helen Mac-

Donald School, Jhansi, India, who illustrated her talk with slides depicting the programme and life at the school. She especially mentioned the Tibetan girls who went there in 1963 of whom 12 still remain. Many of the girls commit their lives to Christ while at the school in spite of increasing pressures put on them by the government, through the Anti-Conversion Law, and by their parents. Our continued prayers are solicited on behalf of these girls and the school staff.

Saugeen

Saugeen Presbyterial met in St. Andrew's Church, Mount Forest, Ont., on February 1. Mrs. T. Richardson of Harriston presided. Reports had been condensed and mimeographed. A letter opposing legalization of the sale of marijuana had been signed by 375 supporters and sent to the government in Ottawa to be used if discussions take place in the future.

The public joined with presbyterial for the soul-stirring address of the Rev. Dr. Murdo Nicolson, Moderator. Following an In Memoriam service, the CGIT girls of Arthur sang three choruses. It was announced that the spring rally will be in Drayton on April 25 and the fall rally in Arthur on October 17.

Lanark and Renfrew

Mrs. W. Thomson presided over the presbyterial annual meeting in Renfrew Presbyterian Church. The

theme was "Challenge with Faith." Through the medium of slides and commentary, the guest speaker, Miss Diana Wadsworth, gave an insight into the work of the Helen MacDonald School in Jhansi, India. Miss Doris Blaise, Miss Wadsworth and Miss Margaret Boyd formed a panel to answer questions regarding the various phases of the Society's work.

Saskatoon

"Christian Values and Advancing Technology" was the theme for Saskatoon Presbyterian Annual meeting held in Parkview Church, Saskatoon.

The theme was carried throughout the day from the opening meditation by Rev. R. Foubister to guest panelists Prof. Douglas Hall and Mrs. Geo. Brent. Mr. Foubister stated that the essence of our faith can be summed up in four words 'Jesus Christ is Lord'. Advancing technology is not brought under the Lordship of Christ — the lordship of man encroaches on this. Prof. Hall's question was, "What is the image of man dominant today? God laid a responsibility on man when He said 'Till the ground and replenish it.' " Mrs. Brent discussed advancing technology as it affects our homes — stating that the Christian virtue of thrift is very important.

Sarnia

Annual reports showed 1971 to be a very rewarding year for Sarnia

Presbyterial, according to the annual meeting held at St. Andrew's Church, Wyoming, with close to 75 representatives attending.

An active year of worship and activity by all groups was displayed.

There were 129 ladies involved in the work of Friendship and Service and 2,462 visits to the sick and shut-ins reported.

Many cards (get well, baby, anniversary) were sent; scrapbooks were made and greeting cards sent to retarded children; programs were presented and visits made to lodges for the aged and shut-ins; clothing was collected for needy families; sewing done to help shut-ins; gifts sent to Armagh and shirts made for Pakistani Refugees; bees held to stuff TB seals. Flowers, fruit, or books were sent to the sick and gifts to new babies. Church projects were held, such as serving lunches and dinners.

Mrs. John Aitken reported that book sales totalled \$241.60 and Mrs. Freida McChesney that an increase of \$422.06 was seen in General Fund givings and a decrease of \$27 for Supply.

Mrs. A. G. Neal, in reporting on supply was pleased to inform the ladies that the allocation of \$1,230 was exceeded by \$6.30. She mentioned that one group reported supplying quilts and clothing for a needy family in the community and another supplying both new and used clothing for an Indian Reserve.

She said she was grateful to

those who attended the India Night program at Laurel Lea Church and at Warwick at which time she showed slides of her trip to India. Half of the offerings received from the evenings were sent to the Supply Fund and the other half to the General Fund.

Mrs. John Allen, Children's Department, extended a welcome to new leaders of the Children of the Church, Explorers and their assistants, wishing all success throughout the new year.

Reports from five COC groups showed a membership of 75 and a contribution of \$259.91 to the General Fund, a large increase over last year. Mrs. Allen mentioned the Wyoming COC, which meets only once a month and contributed \$100 to the General Fund of the WMS.

Reports from six Explorer groups showed a membership of 101 with a contribution to the General Fund of \$99.92, also an increase over last year.

Most of the groups visited homes for the aged, singing carols and presenting special programs for the occasion and taking with them little gifts that they made for the elderly folk.

Paris

Paris Presbyterian met in Woodstock, with guest speaker, Mrs. Glen Campbell of London taking as her subject "Witnessing for Christ." One should witness in speech telling about Christ to the people we meet at home, in our work and wherever we may be, she said.

Then one should witness by action, such as food for the hungry. If need be one should be ready to suffer for one's belief, even to die.

Calgary

The annual Calgary Presbyterian meeting was held on Feb. 11-12 at Knox Church, Calgary. The theme was "The Good News of Peace". The President, Mrs. M. A. C. McCallum welcomed Mrs. E. B. Day, President of the Alberta Synodical, who gave an outline of the Board of World Missions and also the new structure of the W.M.S.

The presentation of the annual reports was made by "Show and Tell" and all the secretaries gave their reports in an interesting and informative manner, showing a very active year in the Calgary Presbyterian. A service of prayer was held Friday evening, and on Saturday, the Rev. Gordon Firth, minister of Knox church led in worship.

Brandon

Mrs. W. A. Fraser, Neepawa, was elected president of the Brandon Presbyterian W.M.S. (WD) at the 60th annual meeting held in Southminster Church, Brandon. The theme of the meeting was "The Knowledge of Faith."

Winnipeg

The theme of the annual meeting of Winnipeg Presbyterian held February 18-19 in St. John's Church, Winnipeg, was "Always be full of joy in the Lord: I say it again, rejoice."

Dinner was served by the women

of St. John's Church, at which a presentation was made to Mr. and Mrs. Beattie, who have had to retire from their work at Fellowship House due to Mr. Beattie's illness. The evening program took the form of brief talks by seven Presbyterians who had taken part in various Church activities during the year 1971. It was entitled "I Was There" and delegates from General Assembly, Founding Meeting of Youth Conference in Toronto, National Co-ordinating Committee for Youth, Guelph Congress and Waterloo Conference, were heard. After the various speakers had spoken the audience was convinced they had been there!

The year's work under review showed increases in various departments but a slight falling off in finances. Miss Joyce Dickson assumed the Presidency for a second year.

The total attendance at both sessions of the Annual Meeting was greater than in previous years, indicating a greater interest being shown in this branch of our Church's life.

Kootenay

The annual meeting of Kootenay Presbyterial was held in St. Stephen's Church, Creston, B.C., February 4, with Mrs. M. Schnell of Cranbrook in the chair. Opening devotions were given by Mr. Alex Morrison of Creston using this year's theme "Ye are the Branches" John 15:1-17, followed by a duet with Miss J. Henderson on the

violin and Mrs. Armitage at the organ.

All departments reported a good year with Kootenay Presbyterial going over the top in their givings.

Miss May Nutt, Adult Work Secretary, gave a presentation on "Board of World Missions of the Presbyterian Church in Canada" explaining by slides the administrative integration of the mission work of the Women's Missionary Society and the Board of Missions which occurred last year and is proving successful.

A witty skit on "How NOT to run your meeting" was presented by three members and Miss Nutt. In her remarks the president stressed the importance of taking an interest in your office and on the correct procedure of reporting to all levels. No matter how small the department or how little the report, it is all part of the overall structure of the Women's Missionary Society.

East Toronto

The annual meeting of East Toronto Presbyterial was held in Glebe Church, Toronto. The theme of the meeting was "In everything give thanks." Mrs. J. A. Newstead chose as her solo "I know that my Redeemer liveth." In the reports heard special emphasis was placed on children's work, presented by Mrs. W. I. McElwain. A series of discussion groups gave assistance to Presbyterial officers and leaders. The Rev. A. F. MacSween, Assistant Secretary for Home Missions in the Board of World Missions,

talked of the national work of the church in a most interesting address with pictures covering the eastern half of the dominion from the Atlantic coast to Winnipeg, Manitoba.

COC and Explorers Service in Burnbrae

The COC and Explorers of St. Andrew's Church, Burnbrae, held a special service on February 6, at which time forty-one children received pins and graduation certificates.

Miss Clara Thain, President, Peterborough Presbyterial, made the presentations at the ceremony conducted by Mrs. Gordon Curle.

Miss Thain commended the children on their work, pointing out that the training they receive now will stay with them through the years and they will look back with fond memory on this very special occasion and always remember the friends and fellow members who stood with them this night to pledge themselves to the service of Christ.

The Rev. W. C. McBride had an inspiring message in which he told of Zacchaeus — a "Small man, made Big" — explaining that like Zacchaeus, when Christ comes into the heart regardless of stature or size, a person becomes Big.

Members of the Young People's Group took part in the program when Miss Beth Taylor and Miss Karen Hay sang a duet and Miss Beth Allen gave two delightful readings.

During the evening the children were told that Peterborough Presbyterial and Burnbrae W.M.S. will be sending two children to Glen Mhor Camp this summer. Children ages 12 to 15 years were asked to submit an essay of approximately 200 words telling why they would like to go to camp. Winners will be sent to camp for one week at no cost to the child or parent.

Board of World Missions Staff

Miss Margaret Balderston will be giving assistance in launching the Christian Education program when the new congregation opens in Malton, Presbytery of Brampton, under the ministry of the Rev. Frank Slavik.

The Rev. Donald Mackay writes from Nigeria that he is fairly well settled into Port Harcourt in the Rivers State. He was inducted into the small congregation on February 13 and says there is a possibility that he will be involved in a community centre project which is now in the planning stages.

The leadership of Miss Mary Whale in connection with the North Toronto Youth Project, with emphasis on India, Pakistan and the refugee situation in that part of the world, has been commended. A teach-in at Glenview Church, Toronto, was followed later by public meetings, one of which was addressed by the Honourable Mitchell Sharp, Minister of External Affairs.

Miss Sheina B. Smith, who has been engaged in Indian work at Sioux Indian Village near Portage

la Prairie for the past three and a half years, took up her new appointment to Shoal Lake, March 1. Miss Smith will make her headquarters in Kenora and will serve with the Rev. D. C. Robertson and Mr. S. T. Robinson as part of the team ministry to the Indian people in the Lake-of-the-Woods area.

Planned Jointly By Men and Women

One of the largest gatherings of men and women of The Presbyterian Church in Canada was held Saturday morning, January 29, in Toronto when over 500 met with the Rev. Dr. Murdo Nicholson, Moderator of the 97th General Assembly, at breakfast. The event was the first of its kind and was planned jointly by the men and

women of the East and West Toronto Presbyteries.

Mrs. J. M. Burnett, President of the Women's Missionary Society, W.D., said "I would like to commend all those who thought of and planned such a wonderful service of Christian witness. The Moderator's message was most helpful and inspiring 'For Such a Time as This.'* It is also significant that those participating included all age groups."

*The popular report of the World Mission Consultation in Waterloo, June 1971.

* * *

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Men's Conferences In Canada and Guyana

The women of the church are urged to encourage the men of the church to attend one of the conferences planned for their area the first two week-ends in May. These are being held at the following locations: — Nova Scotia Agricultural College, Truro, N.S. — May 5-7; Carleton University, Ottawa — May 5-6; Huron College, London — May 12-13.

The theme of these conferences is "Restless Youth Seeking a Faith." This is a subject which is of deep concern to both the young men and the older generation.

The Rev. Dr. Mariano DiGangi will be Theme Speaker at the Truro Conference. The Rev. Paul Scott and the Rev. Dr. T. Evans, with a team of young men, will be speaking at the Ottawa and London Conferences. Details of the program and registration forms have been sent to all congregations. Through the years each generation has made its own contribution to the work of the church. The young people of to-

day will be the church of tomorrow. Let us encourage the fathers and sons, uncles, brothers and men everywhere to attend one of these conferences.

The first National Conference of the men of the church in Guyana is being held April 7 to 9 at St. Columba's House, Better Hope. The theme "Our Reasonable Service" will be studied and discussed. The Rev. Zander Dunn, who formerly served in Guyana Presbytery, and Mr. Roy Hamilton, National Director of Men's Work in the Presbyterian Church in Canada, have been invited to participate in the conference.

Newsletters

A Fall Family Conference is being planned for the men, women and youth of the Western Synods, details of which will be announced later.

Miss Margaret Leask writes from Jhansi, India, "Have just been to the 'Capping Service' of our first Tibetan nurse-in-training. She stood second in her class of fourteen."

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Mrs. E. D. Gruetzner	St. Andrew's, Hanover	Bruce & Owen Sound
Mrs. Riley Judson	Knox, Wallaceburg	Chatham
Mrs. E. L. Sharpe	St. Andrew's, Dresden	Chatham
Mrs. Wallace Stuart	Knox, Wallaceburg	Chatham
Mrs. Margaret Campbell	Cooke's, Toronto	East Toronto
Mrs. A. G. Thompson	St. James, Stouffville	East Toronto
Mrs. P. J. Wilkinson	St. John's, Toronto	East Toronto
Mrs. Mary Sutherland	St. Andrew's, Avonmore	Glengarry
Mrs. W. A. McLeod	St. John, Hamilton	Hamilton
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Mrs. Elmer Zinn	Presbyterian, Lucknow	Maitland
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Mrs. W. H. Hunter	St. Andrew's, Niagara-on- the-Lake	Niagara
Mrs. Olive Arnott	St. Andrew's, Arthur	Saugeen
Mrs. Herbert Lamont	Presbyterian, Holstein	Saugeen
Mrs. Elena MacKay	St. Andrew's, Victoria	Victoria
Miss Annie M. Anderson	First, Winnipeg	Winnipeg
Mrs. Wm. McBain Dudgeon	Presbyterian, Morden	Winnipeg

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NIGERIA/MALAWI — Material for two meeting programmes.

- telling of Canadian Presbyterians serving with the churches in these lands \$.15
 - Picture sheet of workers in the churches in Nigeria and Malawi \$.05
- (Please send payment with orders for the above items)

THINGS FALL APART — by Chinua Achebe

- A Nigerian writer tells the story of the tragedy of an important man in the Ibo tribe in the days when the white men first appeared on the African scene \$1.30

NO LONGER AT EASE — by Chinua Achebe

- The story of a young African tragically under pressure from a changing world \$1.30

AN AFRICAN PANORAMA — Anna M. Spence

- Introduces essential facts, trends and concepts about the continent of Africa with up-to-date illustrations \$1.75

PALAUER — Dramatic Discussion Starters from Africa

- Provide insights into Africa's new generation and its outlook on the world \$1.50

EDGE OF THE VILLAGE — by Margaret Jump and Edith Agnew

- A One Act Play of Africa — for play-reading or acting \$.40

I LIE ON MY MAT AND PRAY — Prayers by Young Africans

- edited by Fritz Pawelzik \$1.50

Political Map of Africa \$1.25

Illustrated Map of Africa \$1.95

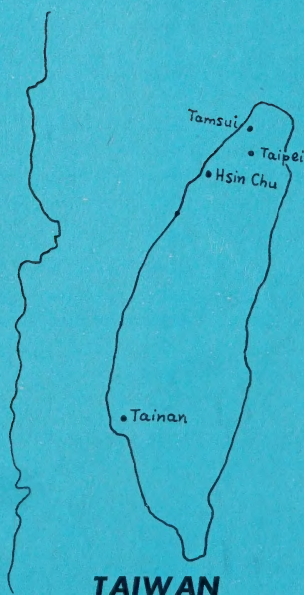
(For lists of programme packets see Book List on back of January and
February Glad Tidings.)

MAY 1972

GLAD TIDINGS

**Centenary of
Arrival of
George Leslie Mackay
In Taiwan**

(see articles pp. 4-13)



GLAD TIDINGS

MAY 1972

Vol. XLVIII

No. 5

Editor

Helen C. Young, B.A.

Published Monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group
Glad Tidings Secretary.

Individual subscribers may
order direct from
Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

Please make all money orders
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Opinions expressed in articles
in the **Glad Tidings** are not
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Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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N.B. The next issue of the Glad Tidings will be the June-July issue which will be mailed to subscribers in mid-June. Ed.	

Is There Trust and Love?

"To a Wonderful Mother," "You're the Greatest, Mom" — Twenty-year-old mothers, forty-year-old mothers and eighty-year-old mothers — some harried, some serene; some busy, some lazy; some pretty, some homely; some happy, some lonely — will receive greetings such as this on the second Sunday of this month.

Some families will attend a Church Service on this Sunday. Some will be together because it's this special day. Some will be separated because the family has grown up and are living in different towns and cities. Some will not be together because a separation or divorce has broken the family unit and the children may be scattered in several foster homes. And some may be together in the sense of being together physically but the atmosphere is one of unhappiness and there is no togetherness.

Is the family any longer a stable entity? We all know of families which are, but we wonder if they are becoming fewer and fewer. What of the many we read and hear about and see which are not? What has happened? Some say the problem is the working mother. But, we know of families which have fallen apart where the mother has never gone out to work, and we know of mothers who go out to work and have homes which are joyous and warm with love.

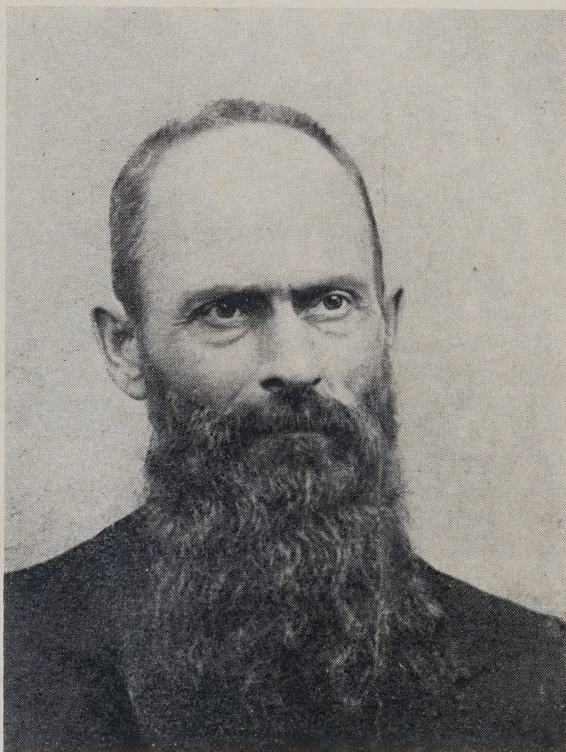
What is the necessary ingredient? Or is there one? Take a look at the joyous families you know. There you may find the secret. What do those families put first? Not just what the mother puts first, or the father puts first; or the children, but "the family"? Is Christianity practiced as well as taught in the home? Are parents honest with each other and with other people? What kind of conversations go on in the family circle? Do the parents listen to the opinions of their children? And vice-versa? Is the discipline kind and fair? Is there mutual trust and respect? Is there mutual understanding?

If you are a parent today, your role is not an easy one. If you are a young person today, your role is as difficult, if not more difficult than that of your parents. But with God's help and the mutual trust and love of a family, you can overcome the smallest and greatest of difficulties.

It may be that some people today, in the pressures and tensions of the world, have ceased to trust and love those around them, including the members of their families. Some may have already progressed to the next stage, or in some cases, that stage may have come first. It is the stage that is most dangerous and saddest of all. They have ceased to trust God.

—HCY

The articles "Bridgehead for Christ in North Formosa" by George L. Douglas and "The Presbyterian Church in Taiwan — 1972" by James Sutherland which appear on the following pages are in recognition of the Centenary of the arrival in Taiwan of Dr. George Leslie Mackay. This event is being celebrated this month in Taiwan and Canada.



George Leslie Mackay

Bridgehead for Christ In North Formosa

by GEORGE L. DOUGLAS
Librarian, Knox College

It was Sunday, November 21st, 1954. The Rev. Yung-hua Wu, Vice-Moderator of the Presbyterian Church in Formosa, and the Rev. Chi Chun Chen, Moderator of the Synod of North Formosa, were treading the ground virtually hallowed by the precious memory of George Leslie Mackay, whose early home on the tenth line of East Zorra, Ontario, they had actually visited.

They were in America as delegates to the World Council of Churches and the World Presbyterian Alliance. The English Presbyterians had been in south Formosa since 1865; Mackay arrived in the north in 1872. Yet less than a century later two ministers representing a Church with its own General Assembly were telling a crowded missionary rally in Embro how proud they were to belong to the great Presbyterian Family and to the World Church, and what gratitude the Formosan Christians bore to the man who had brought them the Gospel of Jesus Christ with His saving power.

A cairn made from the stonework of the Mackay home was subsequently erected to the memory of

the great missionary in the Old Log Church Cemetery on the seventh line of West Zorra, where his parents were buried. It was dedicated by the Presbytery of Paris in September 1961.

Mackay was born of Highland Scottish parentage on March 21, 1844. He was brought up in the rigorous life of the pioneer, attending a rough log school, listening to the strongly Calvinistic sermons of the Rev. Donald McKenzie, and receiving further Christian instruction from the Bible and the Shorter Catechism at home. When he was no more than two years old the Rev. Wm. C. Burns, a missionary of tremendous appeal, had spoken in Zorra. His influence persisted in the home and community to the extent that this was a major factor in Mackay's determination to be a missionary.

His higher education was received in Knox College, Princeton Seminary and New College, Edinburgh, where he came under the influence of Dr. Alexander Duff, who taught missions under the name of Evangelistic Theology.

Meanwhile all was not well in the homeland. For years there had



The cairn at West Zorra, Ont., dedicated on September 17, 1961. (See p.5.)

been apathy throughout the Canada Presbyterian Church toward "foreign" missions. The only work under the jurisdiction of the Committee on Foreign Missions was in Canada from Manitoba to British Columbia, including missions to the Indians. Not until 1870 was Manitoba transferred to the Home Missions Committee. In 1871 the Committee on Foreign Missions told the Assembly that it could report only paltry efforts, in spite of high hopes expressed ten years earlier.

The Committee believed that overseas missions must be undertaken to fulfil the Church's obliga-

tion and carry out the demands of the Gospel. The one bright spot in the 1871 report was the announcement of Mackay's application for an overseas appointment. Actually Mackay had no assurance that he would be appointed by his own Church, and was prepared, if need be, to seek service elsewhere. The General Assembly did appoint him, however, and while choosing China as the appropriate field, left the Committee some discretionary power.

Between his appointment and departure Mackay went on a speaking tour through Upper Canada. His reception was so cool that he expressed the view that his Church must still be in the ice age.

Duly ordained by the Presbytery of Toronto Mackay eventually settled in Tamsui, north Formosa. There were many problems to be overcome. Language was a major barrier. Most Formosans spoke the Amoy dialect of that mainland region of China from which their forefathers had come. There were some Hak-kas whose dialect resembled Cantonese, as well as the aboriginal tribes of Malayan origin, including the uncivilized "head hunters". Mackay succeeded in making friends with boys herding water buffaloes, and they became his teachers.

His first house was built to be a stable, but it sufficed. Here came scholarly young men with a mixture of Confucianism, Buddhism and Taoism to discuss religion. They

were not impressed. But one young man, A. Hoa, came back repeatedly and in due time embraced the Christian faith. It had been Mackay's hope that his first convert would be a suitable candidate for the ministry, for he firmly believed that a native ministry was required to bring the Gospel to the people. A. Hoa proved just such a man. He went everywhere with his mentor and became the first Formosan preacher in the north. He attracted others to Mackay's teaching which was carried out largely on the move from place to place in an impromptu travelling school. Some 23 years later A. Hoa was still the leader among many fellow-pastors, being chiefly responsible for the care of some sixty churches.

There was much official opposition. Mackay's first church was destroyed by a mob, but it was rebuilt, and later replaced by a stone structure. The religion of the Formosans was very much involved in idol-worship as well as ancestor-worship, with a devastating fear of evil spirits which were constantly to be placated.

Mackay dramatically describes how Bang-kah was "taken". He called it the Gibraltar of heathenism. A mission was first established there in 1877, and a severe conflict with the military authorities began, Mackay's fortitude matching in intensity the demonic character of his persecutors. In spite of many dangers and vicissitudes, there was

considerable missionary success. Mackay eventually attained high honor in the community. Permission was sought to carry him in a sedan chair through Bang-kah with eight bands, five head men, a magistrate, a military official and two civic officials accompanying him in a procession.

In May, 1878, Mackay took a rather surprising step in being married by the British Consul in Tamsui to a Formosan woman, Tui Chhang Mia. In a letter to the Foreign Missions Committee written the previous December he described her as a **young, devoted, earnest** Christian. Indeed, in so far as his letter told it, his chief reason for marrying a Formosan was that until now he had made little progress in reaching Formosan women. Very few attended the services. He seemed confident that a Formosan wife would influence many women for Christ. In a subsequent letter describing the **fait accompli** he told how his hopes were more than realized in her effectiveness in bringing to the women "the story of redeeming love".

There were other encouraging and optimistic reports to the Committee, with accounts of idolators turning to the true faith by hundreds and even thousands, new churches being established and a marked reversal of earlier opposition.

On his first furlough, begun in 1880, Mackay found a similar

change in the Canadian Church. He and his wife were received with overwhelming enthusiasm wherever they went. Queen's University bestowed on him the honorary degree of Doctor of Divinity. The people of his native Oxford County raised \$6,215 for a school which was later built in Tamsui and appropriately named Oxford College. What a contrast to the earlier dearth of interest and concern!

Dr. Mackay took only one other

furlough and during that sojourn in Canada the Church, in addition to showing many other evidences of esteem, honored him with its highest gift, electing him Moderator of the General Assembly in 1894. He died on June 2nd, 1901.

Note: The Canada Presbyterian Church, named above, did not include the Maritimes. The Maritime Presbyterians had sent John Geddie to the South Sea Islands in 1846.

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*Some of these books may be in your church library or your minister or some members of your congregation may have them.

The Presbyterian Church in Taiwan 1972

by JAMES SUTHERLAND*

When Dr. George Leslie Mackay landed in Tamsui on the 9th of March, 1872, there were no Christians in the north part of Taiwan and only a few in the south where English Presbyterians had been working for over six years. Looking ahead, just before his death in 1901, Dr. Mackay asked, "Will Formosa be won for Christ?"

Now, from the vantage point of 1972, we can see how the seeds planted by the pioneer missionaries have taken root and grown and produced fruit so that the Christian Church is now to be found all over this island, and Christians may be met in all walks of life. No longer does the preaching of the gospel meet with hostility and resistance as something foreign and strange, but, it must be admitted, very often with indifference as irrelevant and innocuous.

Statistics can be misleading, but a look at some of them should help us to a little better understanding of the present situation. The Presby-

terian Church has grown to have 70,000 communicant members with a constituency including baptized children and inquirers of about 170,000. This is by far the largest denomination among the Protestants who number about 300,000. Other denominations were introduced to Taiwan following the fall of Mainland China to the Communists in 1949 when there came an influx of two million refugees, among them many Christians and with them a large number of missionaries. Today there are 66 different missions with 500 missionaries working with 45 organized local church groups and denominations. Only four of these have more than 10,000 members, some have only one or two hundred. It is worth noting that the second and third largest churches are indigenous Christian groups who do not receive any foreign aid in personnel or finance.

The Roman Catholics have been in Taiwan for many years, but be-

**The Rev. James Sutherland has served in Taiwan since 1954. Since 1966 he has been Professor of Old Testament Studies and Vice-Principal of Taiwan Theological College. In 1971 the General Assembly of The Presbyterian Church in Taiwan appointed him Assistant General Secretary for a three-year term.*

came much more active following the second world war. They have built many institutions and have increased to outnumber the Protestants. This means that in a population rapidly approaching 15 million, four or five percent are related to the Christian faith.

The Presbyterian Church has over 900 congregations scattered throughout Taiwan, with more than 400 of them among the tribal people. Up to the time the missionaries had to leave in 1940, Christian work had not been permitted in the mountain areas where lived the descendants of the earliest inhabitants of Formosa. How the Christian faith spread among these aboriginal people in spite of Japanese attempts to suppress it, and then continued to grow in the years immediately following the war, is a story that has frequently been told. There is today at least one Christian Church in every village, and over 60% of the people are Christian. Although they number only about 200,000, they make up 40% of the Presbyterian membership.

The Church on the plains had a period of rapid growth in the decade from 1955 to 1965 when the Presbyterians committed themselves to the task of doubling their membership and the number of their churches as a thankoffering to God for 100 years of Christian witness in their land. Since 1965 there has been little numerical increase as Taiwan has entered an era of relative security and prosperity. It has,

however, been a period for consolidation, and development in self-government and self-support. In 1940 there were only a few ordained men in the church, but today there are 348 ministers and over 400 preachers and evangelists. None of the plains churches receives any subsidy from abroad and the tribal churches are engaged in a programme of stewardship to become more independent. The churches are organized into 14 presbyteries and a General Assembly that meets annually.

In 1957 a plan for strengthening the General Assembly was adopted, which included a scheme for a more formal relationship with the supporting Mission Boards. According to this plan, missionaries are requested and appointed to their work by the national church, which also presents budgets and makes requests directly to the Boards for financial aid to church institutions and special projects. Besides the English and Canadian "Mother Churches", four Churches in the U.S.A. and the Church of Scotland work with the Presbyterian Church in Taiwan within these structures. They support 50 missionaries who work in education, administration, medicine and with the aborigine people.

The small theological college that Dr. Mackay started as Oxford College in Tamsui with himself as teacher and a handful of students was later moved to Taipei and is now located on a beautiful campus

in a Taipei suburb with a student enrolment of 120. A year ago it had a strong faculty that included three nationals with doctoral degrees, but at present is suffering from the "brain drain" and is badly in need of a stronger national teaching staff. The theological college founded in Tainan by Dr. Barclay of the English Presbyterian Mission now has almost 200 students. This year the General Assembly will be considering proposals that these two colleges be united in order to strengthen the programme of theological education and ministerial training.

On the east coast, Mount Morrison (Yu-shan) Theological Institute trains tribal young people for ministering to their own people and also offers courses in agriculture and home economics. A few years ago the Presbyterian Bible School in Hsin-chu trained evangelists and church workers, but with the demand for a more highly trained ministry they now concentrate on the education of church kindergarten workers and short vocational courses.

During Dr. Mackay's ministry he gained much acceptance and fame from his skill of pulling teeth, and his interest in the physical as well as spiritual welfare of the people resulted in the building of a small hospital in Tamsui. In 1912 Mackay Memorial Hospital was built in Taipei and is a well-known landmark and institution of healing. A few years ago a three-storeyed



One of the mobile clinics operated by Mackay Memorial Hospital.

addition seemed to be a major move in expansion, but it soon proved to be far from adequate to meet the needs of the rapidly growing city. This year a branch hospital, a few miles out of Taipei on the road to Tamsui, will be dedicated as a part of the 100th Anniversary celebrations. It is already fully in operation. These hospitals have 470 beds and treat thousands of out-patients monthly. The Superintendent is a missionary of the Reformed Church in America, but the rest of the more than 50 staff doctors are nationals, most of whom have had graduate training overseas. Plans are still being made to replace the original overcrowded 60 year old building with a multi-storeyed modern hospital. In central Taiwan the Changhua Christian Hospital, founded by English Presbyterian missionaries, is again expanding its facilities. Besides these two large institutions there are local and mobile clinics, some operated by the hospitals, some by Presbyteries, which extend medical aid in the name of Christ to the slums, the

mountains and seacoast areas.

The English and Canadian Missions had pioneered in the establishment of middle (high) schools for boys and girls. Now in a day when the government provides nine years of schooling for all children and there are numerous government and private high schools and colleges the need is not as apparent and the Church Middle Schools are facing serious problems financially. In the field of higher education, the United Board for Christian Higher Education in Asia established Tunghai University in the early 50's and it offers first rate education to over 1,000 students. In

The Changhua Christian Hospital in central Taiwan.



1965 the North Synod of the Presbyterian Church opened the Tamsui Institute of Business Administration, incorporating into it the original Oxford College and former missionary residences, including the house in which Dr. G. L. Mackay lived. There are at present over 3,000 students in the 3 and 5 year courses. This year, as part of the Centennial Celebrations it has been decided to change its name in English to Tamsui Oxford College.

A demanding field for Christian outreach has come into being with the multiplication of colleges and universities in recent years. In order to penetrate the university world with the Gospel, the church has established several student centres and hostels and appointed specially trained student workers.

The recent rapid growth in industrialization and urbanization and the resulting change in the face and life styles of Taiwan has posed new challenges to the church to extend its witness into these areas. Experimental projects in industrial mission have been undertaken in several urban districts, some co-operatively with other denominations.

The trend to urbanization has especially affected the mountain people who, in less than a generation, are brought from their primitive way of life into the age of the jet and the transistor. To help them in their adjustment to the new life, special service centres have been opened in several cities. Since the level of education in mountain

schools is lower than on the plains, the Church has offered a number of scholarships to mountain youth to study in the church middle schools, and more recently has opened hostels near schools on the plains so that children from the mountains may get a better education. Special scholarships are also given to tribal young people studying in colleges and seminary. In these ways and through special projects of rural and community development the church helps to prepare these people to enjoy a full share of the progress and opportunities in Taiwan today.

For fifty years under Japanese rule the churches had to serve the national interests and had no opportunity to express themselves on social or political issues. A year ago, noting the present trend of the churches in Taiwan to continue in this tradition, a social scientist asked, "Can these churches still proclaim the Gospel and exercise any prophetic function?" At the end of 1971 the Presbyterian Church answered this when its Executive Committee issued a "Public Statement on our National Fate." Following the decision of the United Nations to admit Communist China as a member, and noting the international trend to seek rela-

tions with the Peiping regime, the Church felt constrained to speak for the people living in Taiwan, to express to the nations their unwillingness to be sold out to the Communist regime, and to call upon the government of the Republic of China to hold new elections that would provide for a more fair representation of the people and demonstrate at home and abroad that justice and harmony prevail. It is a new spirit in the church that feels that, if she is to be true to the God of freedom and justice, she must speak out clearly on social and political issues to fulfil her role as conscience of the nation and a prophet to society.

The Presbyterian Church is well aware of the unfinished task that lies before her in this land. At this year's Assembly she will be called on to a new commitment to strengthen and deepen her understanding of what it means to be a "faithful servant" of her Lord in these uncertain but challenging days. Because of her relations with the world wide church she knows she does not stand alone and hopes to be able to take her place among Christians around the world, both in receiving and giving, by prayer and endeavour, that His will may be done on earth as it is in Heaven.

ORGANIZATION NEWS

Over the past months a great deal of thought has been given to planning for the work of Education Resource Staff and the areas in which they should be located.

Both the Women's Missionary Society (W.D.) and the Board of Christian Education are conscious of the need for support for teachers in Church Schools, leaders of week-day groups, and officers endeavouring to carry out the work of the W.M.S. groups within local congregations. For many years the W.M.S. has provided Presbytery Deaconesses on the National Missions Staff and Regional Secretaries on the Organization Staff, to give such assistance. As of September 1, 1972, these W.M.S. staff people, who were engaged in educational work, became staff of the W.M.S. Organization Department, to work in cooperation with the Board of Christian Education.

The W.M.S. estimate for educational staff allows for nine area staff people. How could these nine people be deployed that local congregations might receive the maximum of help and the abilities of staff be used to advantage?

Out of many discussions and consultations came the plan to have educational resource people work in

teams in two regions — the Western Region (Synods of British Columbia, Alberta, Saskatchewan and part of Manitoba-Northwestern Ontario); the East Central Region (Synods of Hamilton - London, Toronto - Kingston, Montreal-Ottawa; and part of Manitoba - Northwestern Ontario.) The Western Region to be divided into three areas; the East Central Region into six areas. The divisions have been worked out by taking into account the number of Presbyteries, the number of congregations and the Presbyterian Church membership.

Guidelines have been prepared for the Resource Personnel and a plan developed by which people of the areas will be involved in working with and supporting the resource people. Information concerning the Areas and location of resource people in them will be going out shortly and outlined in a future issue of Glad Tidings.

MISS BRENDA MONCRIEFF — The Organization Department is pleased to welcome to its staff, Miss Brenda Moncrieff, who graduates from Ewart College on May 11, after completing three years of study there. Miss Moncrieff's home is in Lachute, Quebec, where she is a member of the Presbyterian Church. She will be serving in Western Canada.

NEWS OF MISSION STAFF

Ordained Missionaries Appointed to Canadian Fields

Three ordained missionaries were appointed to home mission fields by the Board of World Missions at its meeting in March.

The REV. DR. J. LEWIS MCLEAN, who is a past-moderator of the General Assembly and father of the Rev. Walter McLean of Knox Church, Waterloo, Ont., was appointed for a three-year term to Gale Church, Elmira, Ont. Dr. McLean has been the minister of St. Andrew's Church, Victoria, B.C.

MR. W. IAN MACPHERSON, following graduation from Knox College this spring, will take up an appointment in Whitehorse, Yukon.

MR. LARRY BRICE, who is a graduate of the University of Toronto in Arts and of New College, Edinburgh, subject to his reception by the General Assembly in June, will be appointed to Port Carling and Torrance in the Presbytery of Barrie.

Summer Appointments

Among the many summer appointments made by the Board of World Missions is that of LARRY K. T. LIN to the Inner City Indian Project in Winnipeg. Larry is currently studying at Presbyterian College, Montreal, and has a B.A. degree from Tai Chung University and a B.D. degree from Tainan University, Taiwan.

Two appointments to summer resort areas are LLOYD CLIFTON, student at Knox College, to Bayfield in the Huron-Stratford Presbytery and NAN FLINDALL, student at Knox College, to Sauble Beach, Ont. Appointed to the Halifax area as student deaconess is MISS BETTY POSNO.

NEW APPOINTMENT

DR. DAVID MICHAEL JOHNSON and MRS. JOHNSON have been appointed to work with the Presbyterian Church of Nigeria. They will go late this year. It is expected that they will be offered to Queen Elizabeth Hospital, Umuahia, to develop a Public Health Programme. Dr. and Mrs. Johnson are natives of Southern Ontario: Mrs. Johnson of Palmerston and Dr. Johnson of London. Mrs. Johnson is a trained nurse. Dr. Johnson took his medical training at Queen's University, Kingston, Ontario. They have had several years experience, he as a Resident and as a General Practitioner and Mrs. Johnson has worked as a nurse in Hamilton.

Dr. Johnson has an Anglican background and Mrs. Johnson United Church. They are presently members of McMaster Catholic community. Both Dr. and Mrs. Johnson are studying at McMaster University. The Johnsons have served a two year term in Africa. They went to Malawi sponsored by the Hamilton Goodwill Africa

Foundation. They served in Limbe in Malawi. Dr. Johnson did general practice and Mrs. Johnson assisted him in the hospital generally. They have one son Daniel who is one year old.

INDIA NEWS

MR. AND MRS. CLARENCE McMULLEN quickly became established in Baring Christian College. The college is situated in the town of Baring close to the Pakistan border. When they first arrived last autumn they experienced some of the warfare between India and Pakistan. Now they are settled and Mr. McMullen is quickly working into his tasks in the College and in the Institute of Sikh Studies. Dr. E. H. Johnson visited them on his recent trip to India and reports enthusiastically about the work that Clarence and Cathie are doing. (The first edition of the "Bulletin of the Christian Institute of Sikh Studies" dated January 1972 has been published. Clarence McMullen is editor.)

MISS IDA WHITE is completing studies in Public Health at the All India Institute of Hygiene and Public Health. She is planning to return to Canada sometime in the summer months for the completion of her furlough.

MISS M. KENNEDY has been appointed Secretary of the Women's Fellowship for Christian Service. She has also been elected President of the Fellowship of the Bhopal Diocese for one year. It is expected that she will have a brief furlough

beginning around the 1st of May. Her plans for the furlough are not known. It is expected she will spend a part of it in Britain. Her visit to Canada may be a very brief one.

ON LEAVE OF ABSENCE

MISS MARY NICHOL has been granted leave of absence for 11 months to serve under the World Health Organization. She began her new job March 1. She is in Patna in Bihar state, N.E. India.

Miss Nichol was on furlough at her home in Smiths Falls, Ontario, for three months. On her way back to India she visited the World Health Organization office in Geneva for orientation. In a post card she told of the warm reception she and her small dog Tena received from World Health Organization (see story on p. 20).

OVERSEAS VOLUNTEERS

The three women who were appointed in 1971 as Overseas Volunteers are receiving the acclaim of those with whom they are associated:

MISS MURIEL COPELAND is with an Ecumenical team in Crete. She is teaching home economics in a small town in Crete. Mr. Roberts, recently in Geneva, was told how valuable a contribution she is making.

MISS JOAN BUCKHURST is serving in the library of the seminary in the University of West Indies, Kingston, Jamaica. She is assisting as Secretary and in library work. Miss Buckhurst's father died at Christ-

mas time. She was home in Canada at that time. However, she has returned to Jamaica enthusiastic about the work and the life in that country.

MRS. RUTH ANN SODEN will be beginning teaching in the Korean School in Osaka in April. At the time of writing she is completing orientation. This includes language study as well as becoming acquainted with life generally in Japan. She too has been enthusiastically received by those with whom she is associated.

BACK IN CANADA HOUSE

DOROTHY BULMER, who arrived in Nigeria in the first days of the year, is living in Canada House in Ohafia. Mr. Roberts had a visit with her on his recent trip to Ni-

geria. He reports that Canada House is in good condition. Miss Bulmer has written several times. She seems happy to be back in Nigeria at this particular time.

ON THE ROAD

MISS MAVIS HYNDMAN is at the time of writing in Djakarta, Indonesia. She was asked to go there to assist the East Asia Christian Council staff in conferences on urban life.

Miss Hyndman as you will recall is working for both the Korean Christian Church office in Tokyo and the East Asia Christian Council office in that city. Her work as English Language Secretary continues to be a valuable service to the two groups with whom she works.

* * *

Taken from "The Ways Of Grace" Newsletter of Grace Church, Calgary.

Note of Thanks

The following is an excerpt from a letter received by Miss Ruby Walker from Mrs. Flora M. Couch, of Indianapolis, Indiana, who was unfortunately confined to hospital in Calgary for a short period, because of an accident suffered while on holiday in Alberta: "Again many many thanks for your kindnesses and also to the many people connected with Grace Presbyterian Church. My friends were not only impressed with what you are doing but we are now examining our own efforts on behalf of strangers in our midst. You have set us quite a goal."

New Hospital Opened

WHERE WMS PIONEERED

An ultra-modern hospital in Rocky Mountain House, Alberta, had its official opening on February 10, 1972. The hospital it replaces was established by the Women's Missionary Society, W.D., in 1938, with Miss Irene McRae as Superintendent. Up until that time the people of "the frontier village" were sixty miles from the nearest hospital, and in 1938 electricity had just come in, they had a daily bus service, and they were seeking a twenty-four hour telephone service.

When approached for assistance in building a hospital there, the Women's Missionary Society proposed that, if the community could raise \$4,000, the Society would build, equip and operate a ten-bed hospital.

The money was raised, land bought, and the official opening of that hospital took place on July 14, 1938 with almost 500 people in attendance. At the opening ceremonies Dr. M. R. Bow, Deputy Minister of Health for Alberta, described it as "one of the finest and best equipped small hospitals in the province."

To the meeting of Council Executive of the Women's Missionary Society on January 10, 1939 was presented the following resolution passed unanimously by the members of the Board of Trade and the

Hospital Committee of Rocky Mountain House "Whereas the Rocky Mountain House Hospital has been open for five months, during which time at least 20 lives have been saved, and whereas this Hospital could not have been erected without the financial aid and co-operation of the Women's Missionary Society of The Presbyterian Church in Canada, therefore be it resolved that we direct our Secretary to express to the Executive Council our sincere gratitude and deep appreciation . . ."

The Rev. R. K. Peck, minister of the Presbyterian Church in Rocky Mountain House at that time, and one who was active in getting the hospital built, said "Personally I wish to thank the Women's Missionary Society for their interest in this very needy district. It is a real missionary work and while some hospital bills may not be paid you can be assured that it is the Master's service and that the mission funds have been well spent."

No sooner was the hospital opened, however, than it was found to be too small to meet the needs of the community, and the next year a wing was added, doubling the number of beds available. Later, more changes were made so that still more patients could be accommodated.

Miss McRae was succeeded as Superintendent in 1941 by Miss Hildur Hermanson, who had just returned from Formosa where she had been Superintendent of Nurses at the Mackay Memorial Hospital.

In 1946 Rocky Mountain House Hospital was sold to the municipality at a cost of \$25,000. An addition and other renovations have been made since that date, but it was finally decided that a new hospital was necessary to meet the

needs of a growing community, and it is this hospital which was officially opened in February of this year.

The matron of the present hospital, Mrs. Dean Tomkins, and her assistant Miss Marian McEwen, as well as Dr. S. S. Hein, chief of the medical staff, and Mrs. Bernard Killick, who was first matron of the old hospital, are all active members of Memorial Presbyterian Church. Dr. Hein is an elder.

* * *

Your Prayers are asked

- for all leaders and officers of groups that the months before the summer may be vital in the lives of the members and lead to enthusiastic planning for the summer and autumn.
- for all who are preparing to give leadership at Summer Camps and in Vacation Bible Schools that they may realize their responsibility to the children and youth and be challenged by it.
- in thanksgiving that the Society was led of God to erect mission hospitals during the days in which the Canadian frontiers were being developed and many of the outlying areas of our nation were without medical care, and for the ministry performed by the early pioneers in this work.
- for all doctors and nurses who devote their skills to the care and healing of the sick, remembering particularly the staff of the new hospital in Rocky Mountain House, Alberta, which was opened on February 10th and which replaces the original hospital established by the W.M.S. (W.D.) in 1938.
- for the people of Taiwan, that they may have freedom to live their lives politically, socially and economically. Pray for the Church in Taiwan that it may give spiritual strength and moral guidance to Taiwanese people in these days.
- pray with thanksgiving that the ministry of George Leslie Mackay and of those who have been sent to Taiwan from The Presbyterian Church in Canada has been blessed. Pray remembering that the Spirit of God has led many Taiwanese to a knowledge of Him, and that in that knowledge they now lead their Church.



Now working with WHO

Mary E. Nichol, Reg. N.

Miss Mary E. Nichol, Reg. N., who has been a missionary in India under the Woman's Missionary Society, E.D. since 1947, took on a new assignment in February 1972. Now on leave of absence from the Board of World Missions, she has been appointed by the World Health Organization as Nurse Consultant in Maternal and Child Care.

Miss Nichol's duties will include training graduate nurses to teach mid-wifery and family planning. Some of her students will be Christian, but most will be Hindu. The location is Patna, Bihar, India. The appointment is for eleven months and during that time she will have an Indian counterpart who, when she becomes fully trained, will take over full responsibility from Miss Nichol.

Mary Nichol served for many years as Director of the Isabel McConnell School of Nursing in Jobat. Under her leadership and with the Indian staff gradually attaining training and taking respon-

sibility, the School became a very important institution in the whole training program for nurses, particularly Christian nurses. A new building was provided and Miss Nichol, with the full support of the Woman's Missionary Society, Eastern Division, was able to equip it with excellent educational tools. She leaves a fine heritage of educational methods and precise administrative procedures for those who carry on the work there. The position of Director was taken over by an Indian lady upon Miss Nichol's departure late in 1971.

Miss Nichol is very competent in the Hindi language and one of her responsibilities while working with WHO will be to set up a bibliography of the best books available on mid-wifery and child care.

The Church of North India has a congregation in Patna and she will be worshipping there. She has to find her own living accommodation but tells us that WHO's allowance for this, particularly for the first few months until she gets established, is very generous.

Mary Nichol has a companion. Her name is Tena. She has long blond silky hair. She is the Pomeranian dog, born in India, who once saved Miss Nichol from a poisonous snake.

In referring to her new position, Miss Nichol said that in some ways "I think my missionary career is just beginning. There will be so many contacts that I would never have had otherwise."

OFFICERS' CORNER

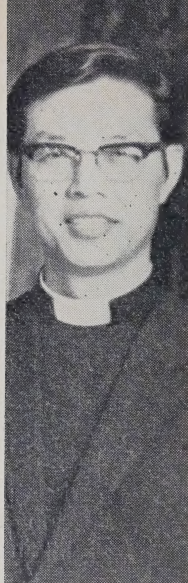


Governments set Valuation Days. So indeed could W.M.S. **GROUPS** this month. If you have finished the Africa study, now would be a good time to assess its effectiveness. Did you learn anything from it? Did your presentations and discussions lead to wider mission action in your group? Where do you and your financial allocation stand as you near the half-way mark in the year?

MEMBERS — Going on tour this year to Scandinavia, Hawaii, Williamsburg or the Mackenzie Delta? Lucky you! . . . The rest of this is for the rest of us, who are not. Ever thought how you could go on tour just by delving into the Report on Christian Literature in the Annual Report? It tells of our **world-wide** support, through grants, of agencies which publish and distribute Christian Literature. No books in it for us — but our support helps provide books, magazines, newspapers, in their own language, for many people in many lands, who otherwise could not have them. Happy travelling!

Note: Christian Literature work is NOT administered by the W.M.S. Book Room.

GROUPS — “For Such a Time as This”, the report of the World Mission Consultation at Waterloo in June '71 has some good talking-points. There are things that need to be said about mission. Take one talking-point; add a leader and two or three hard-working aides who are willing to read, digest and organize the reported findings of the conference delegates; stir these thoughtfully together and produce for your meeting a panel discussion or a debate, to be thrown open later for your opinions. You may borrow the report from your minister. As well, you could view four sound-films: “The Church at This Moment”; “Caribbean Ferment”; “Nigeria Now”; “Strategy for Strangers” — interviews with overseas mission leaders (length-15 min. each; rental \$2.00 each from the Audio-Visual Dept., 50 Wynford Drive, Don Mills). Warning — following the rules of good pedagogy, your leader should preview these, prepare a foreword as background, and also put forth some points for you to discover as you look and **listen**.



S. Y. Ahn



A free haircut on Talent Sharing Day

A MISSION

"They went to self-support in two years," said Dr. Howard Doig of the Board of World Missions.

He was referring to the lively congregation which for the past two years has been meeting in the old Olivet Church building in the Yorkville area of Toronto.

The seating capacity of the old building is 200 but 240 to 250 crowd into the sanctuary each Sunday morning. The congregation comes from all parts of Metropolitan Toronto and as far away as Hamilton. Most of them were born in South Korea, North Korea or Japan. It is the congregation of the Korean Presbyterian Church and the church services are in the Korean language. On Saturday evening, March 4, 1972, a World Day of Prayer service was held there

with the two other Protestant Korean Churches in the city participating and many of the women wearing Korean costumes for the occasion. The minister, the Rev. S. Y. Ahn, translated the World Day of Prayer service for the event.

Four years ago when the Korean congregation was organized at Knox Church there were fourteen members on the roll. Now there are more than two hundred. Most of the members are under forty years of age; about 70% have graduated from university and among them are doctors, teachers, architects, businessmen and students. Most of them were educated in Korea and many have found it impossible to find positions in Canada in their own professions. Instead, they are doing office work in banks, insur-



Mending and sewing for others on Talent Sharing Day.

The story of the people of the Korean Presbyterian Church in Toronto and their Christian witness.

One person to one person

by HELEN C. YOUNG

ance companies and other businesses, or working in libraries or factories.

The Rev. S. Y. Ahn, who is minister of the Toronto congregation, came here two years ago from Washington, D.C. He says that about 65% of the Korean immigrants come from a strong Christian family background, and when they attend church services in Canada or the United States they miss the warm fellowship which they found in their home churches in Korea. It is customary in Korea for people to bring their lunches to church on Sunday and spend the whole day at the church from early morning prayer to evening services sharing and talking with others. This practice is being continued by many in this congregation.

Once a month there is an opportunity for new members to join the church and more than fifty joined in 1971. Last year, after a number of families had moved to London, Ontario, an extension charge was established there, and it is under the direction of Mr. Andrew Lee, who graduated last spring from Knox College.

A unique and very important ministry developed by the Korean Presbyterian Church in Toronto is family fellowship circles. The Kirk-session has divided Metro Toronto into twenty-three mission circles with three or four members having responsibility for each circle. Elders are key representatives in each circle. The basic purpose is to respond to human need by providing counselling in faith, keeping a line

of communication open with all Koreans, members and non-members, and welcoming newcomers. Christian fellowship is offered on a twenty-four hour basis by telephone and visiting. Every Korean arriving in Toronto or the surrounding area will probably receive a phone call or a visit from a member of the Korean Presbyterian Church within a few days after he arrives. Every Mission Circle member is alert to his responsibility in this program and the welcome is warm and genuine.

Members maintain fellowship with one another by meeting once a month with tea plus Bible study and share information on newcomers. In between meetings, contacts are carried out on a one-to-one basis by calls, visits and outings.

There is a Wednesday evening service at the Korean Church and each week there is a special program by one of the family fellowship circles. This consists of a hymn, a statement or some confirmation of their faith, and a sharing of their activities with the congregation.

A monthly church bulletin "The Voice of Desert" is published in Korean and 700 copies per issue are distributed to church members and friends in Toronto and to Korean people across Canada.

When the church building needed repairs and redecorating, about thirty men of the congrega-

tion volunteered to do the work. Some spent their summer vacations painting and carpentering, some came early in the morning before they went to their regular jobs, and others came in the evenings. The women prepared lunches and dinners for the workers, and if you were near the church building one of those evenings, you would hear the men singing hymns after the evening meal.

There are seventy to eighty children in the Church School. Most classes are taught in English and volunteers from other congregations to assist with the teaching are welcomed. On Saturday evenings there is a program of worship, Bible study and fellowship for junior and high school ages.

This year the congregation has a plan to double its membership. The challenge is "Let's have a mission, one person to one person."

The congregation believes that its business is outreach and each year they hold two conferences, one in the spring to look at the whole year's program, and one in the fall to review the year's activities with its mistakes and, with that background, to plan the business and activities for the coming year. Elders, deacons, and other leaders in the church attend these conferences. Together they worship, study and decide on the best ways that the various groups and organizations can work together to carry on Christ's mission.

NEWS

Taiwan WMS Dedicate Building

On the 8th of March, 1972, over 500 people gathered for the dedication of the North District Women's Missionary Society Building, a 4-storeyed modern structure erected beside the Toa-tiu tia Presbyterian Church, one of the oldest congregations in Taipei. The land and original buildings were given to the Society by Mrs. Lee of that church in 1925, and in 1969 the son and daughter-in-law of Mrs. Chen, a faithful worker in the Society for many years, donated the funds for the new building. The W.M.S. raised over US \$8,000 through the four northern Presbyterian organizations to provide the equipment and furnishings. The first floor is to be rented out to provide income for maintenance and operation. The upper three floors will house the Women's Bible School which was originally established in Tamsui and moved to Taipei a few years ago.

The service of dedication was conducted by Mrs. Lee, President of the Society, the scripture was read by Mrs. Ma of the Bible School, the sermon was preached by the Rev. M. S. Hou, Vice-Moderator of the General Assembly, and the act of dedication was led by the Rev. J. L. Tsai, Moderator of the North Synod. It was recalled that while the North District WMS

will celebrate the 50th anniversary of its organization this year, the commencement of work among women at the congregational level goes back to the time when Mrs. G. L. Mackay, a bride of one year, and Mrs. Junor, first laid plans in 1879.

This was the first of several special services of dedication to be held this year as part of the 100th Anniversary Celebrations of Dr. G. L. Mackay's arrival in north Formosa. On the 7th of April the Tamsui branch of Mackay Memorial Hospital, already in use, will be formally dedicated. Anniversary celebrations are to be held in Taipei May 16th to 18th, in Hsin-chu on the 19th, in Ilan on the 20th and on the East Coast from the 21st to 23rd. The Rev. Dr. M. Nicolson, Moderator of the General Assembly of The Presbyterian Church in Canada, is to be the special speaker at the major celebration on the 16th. The Rev. George Malcolm, Chairman of the Board of World Missions, and another member of the Board, are to represent The Presbyterian Church in Canada at these celebrations.

* * *

Suggestions for articles or news stories on mission activities in your area will be welcomed. Please write to Editor, Glad Tidings, 50 Wynford Dr., Don Mills, Ont.



The Tyndale Team Ministry & Little Burgundy Council

by ROBERT W. JOHNSON

Director, Tyndale Neighbourhood House

"The future policy making of the Canadian government concerning the question of poverty in this nation should be cognizant of the critical breakdown in family life especially among poor families because of economic, educational, social conditions and polity, and, thereby, should bring together the resources and technology available today to better integrate the basic functions of urban life to assure that man's inalienable right to be human is not destroyed."

The above statement was made by one of Montreal's largest family social agencies to the Senate Committee on Poverty. It points to the critical problem among the underprivileged people of our society. In the experience of the Tyndale Team ministry one of the major aspects of this problem of family life breakdown is the "self-depreciation" image held by many of these people. Another aspect is the absence of relevant social structures, whereby, many human benefits of our society can be amassed and channelled into the lives of those "Without". Fur-

ther, we would report that there is no real means for the poor to participate in the decision-making process or concrete social activity that determines their destiny.

As long as these problems go unanswered, the development of Canada as a civilized people fails to advance. The Team ministry at Tyndale House believes that the Church should be approaching its responsibilities in this area, of working with the under-privileged, by taking a comprehensive approach toward re-formulating community life in poverty districts, and in this way relieving some of the critical spirit problems that arise within these areas. The basic problem of the poverty area has become primarily a spirit problem. Therefore, the poor live and act out of a substandard self-image as a reaction to the social forces which are constantly beyond their control. Also because there seems to be inadequate structures of personal development, the poor cannot concern themselves as persons with the critical practical problems around

The second in a series of articles on the various phases of work in which Tyndale House, Montreal, is involved.

them. Finally, the poor have no means whereby they have a sense of doing something that will make any difference in their efforts to survive. The fragmented approach with one project here and another there unrelated by any common vision or model is, to quote one source, "but sophisticated benevolence never penetrating to the real issue of being a human." Therefore, it seems that one imperative for the Church is to support a comprehensive model towards reducing the major aspects of the problem of family life breakdown in poverty districts.

Today there are methods to draw together people into a real human community in the "poverty" areas of our cities. The Tyndale Team believes that there must be an intentional employment of positive symbols in specific places that are recognized by all the people wherever they go. These symbols should be employed in assemblies, with people, in community shops and groups, and on posters in the community to build a positive psychological image for underprivileged people. Another method should be the creating of "grass-roots" social structures. There are very few such structures in poverty areas. The church needs to use all of its resources to help build such social structures. Another method is to

develop such organizations that are instruments of channelling the many economic, social and medical benefits of our society into poverty areas.

An overall community redevelopment program is a very necessary strategy for dealing with some of the tragedies of underprivileged people, especially in places like Little Burgundy. It is in such districts that the Tyndale Team ministry is concerned that the church at large become an instrument of God in overcoming the depth spirit problems of persons that live there. The Team advocates that our work as the Church of Jesus begin now with the above methods or the year 2000 will note the last waste of human energies in resources in our concern for poverty today.

The neighbourhood involvement of the Tyndale Team ministry has been focused in the work of the Little Burgundy Council where citizens, religious, social, health, and governmental representatives meet to concern themselves with the "grass-roots" development of the Little Burgundy community as it relates particularly to the English speaking sector. This is a monthly forum for residents and professional people to discuss the problems that confront the poverty conditions of the neighbourhood. The welfare recipient, the low income

family, the single parent family, the young delinquent, the senior citizen, and the overall breakdown of families that exists in this neighbourhood are a few of the situations the Council emphasizes in its concerns.

The Council has been operating since October of 1969 and members of the Tyndale Team have been working in many ways to set up this important grass-roots social structure. In the first year of the Council, a member of the Team gave leadership to the Executive committee and helped to work with citizens to set up local service projects that would begin to meet some of the needs of residents in the neighbourhood. For example, citizen run projects include a central clothing room to distribute clothing to those who are wiped out by fire or who are unable to purchase clothes for themselves. Also an emergency food depot was set up where people might go at the end of the month to get food when their welfare cheques would not stretch far enough. Another area of concern was that of setting up French classes for English-speaking people. The Council also trained mothers to assist in the pre-school program of the neighbourhood. Further, it was necessary to work in areas of tutoring children to prevent them from dropping out of high school. A sports program was set up to provide organized hockey and baseball for children and young people in the area. Welfare rights and legal

aid were also set up on a committee organization basis. This began to offer the kind of help that people in the past had never experienced in this district. Consequently, the Little Burgundy Council has improved citizen participation over the past few years in solutions to some of the major problems that exist within their community life. It presents an opportunity to help others to help themselves.

The role of the Tyndale Team on the Council today is to be represented on four major working committees. They are the Economic committee, the Education committee, the Recreation committee and the Human Rights committee. These committees meet monthly to discuss and plan actions regarding projects that have come under their jurisdiction as well as to discuss the issues that confront the citizens of the neighbourhood in regard to major areas of concern.

The Team at Tyndale, in working on the Council's committees, has been able to assist the residents in the struggle to organize themselves so that they have some say in their own destiny as human beings. However, the social conditions in Canada and particularly in Quebec (e.g. unemployment, education philosophies, welfare system, the medical facilities) continue to plague those who are classed as underprivileged by the society at large. Often the work in the community is termed "down the drain" when there is little or no support

from that part of society that should be sensitive to the needs of his fellowman, namely, the Church of Jesus Christ. But where the Church, in whatever form it may need to take, takes seriously its call to ministry among the underprivileged, opportunities of hope and possibility begin to break through in many areas of life. It is our hope that those who give their lives in the service of the Church of Jesus Christ, and in particular to those who are classed as underprivileged, might continue to have the support of all those who are God's people within the Presbyterian denomination. Our work cannot continue unless the entire church sees its common thrust to begin

to participate both personally and financially in overcoming some of the deep-rooted issues of the poor in the Canadian society. That is to say, when the church takes upon itself the "pains of its neighbour," it is freed for mission to those who are in need.

I would like to close by suggesting that this quotation from Isaiah speaks to us all. "The spirit of the Lord is upon us because he has anointed us to preach good news to the poor. He has sent us to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

SYNODICAL GIVINGS

January - March 1972

OBJECTIVE	1971	1972
\$ 22,536.00 British Columbia	\$	\$ 1,228.29
76,761.00 Montreal and Ottawa	6,980.60	7,534.45
24,562.00 Alberta	991.14	696.73
11,555.00 Saskatchewan	394.34	1,142.13
18,954.00 Manitoba and N.W. Ontario	780.75	1,446.57
154,435.00 Hamilton and London	16,404.09	13,181.96
160,756.00 Toronto and Kingston	11,600.00	10,800.00
\$469,559.00	\$37,150.92	\$36,030.13

BOOK REVIEWS

CAUGHT WITH MY HANDS FULL by Winnie Christensen, Home Evangel, \$1.35.

Did you enjoy the studies "New Forms of Mission" and "Mission on Our Doorstep"? If the answer is "yes", then you will enjoy "Caught With My Hands Full", by Winnie Christensen. The author investigates ways in which she and her friends can become involved as active Christians in their own community. Not all of the suggestions apply to all of us but you will be excited to learn of the many possibilities for service in your own neighbourhood. It is not enough just to keep a pew warm. In this world of today, we must get out and do things for people to demonstrate our faith in action.

A WOMAN IN HER HOME by Ella May Miller. Home Evangel, 50c.

This book is aimed primarily at the housewife with young children. The author deals with many facets of this "most important career." She has chapters about marriage, worry, discipline, money, fear, faith and being yourself. The book aims to be a help and encouragement to the home maker who wants to do what is best in her role as a Christian wife and mother. The writer is a frequent speaker on a radio programme called "Heart to Heart" and some chapters are based on her most popular talks.

MUSINGS OF A MOTHER by Doris Coffin Aldrich, Home Evangel, 50c.

As the title indicates, this book is composed of musings and meditations of a young mother as she goes about her daily household tasks. Her activities, her children's questions and special events give her food for thought. These thoughts are translated into short meditations of a spiritual nature. Most of us do some "musing" as we do our washing, ironing, cleaning, gardening, etc. Mrs. Aldrich has taken the time to write hers. You will find them interesting and rewarding.

LET'S PLAN A BANQUET — (G. R. Welch Co.) by Dorothy C. Haskin — \$1.50.

This book would be very useful for a new group or for anyone newly in an office which requires planning church meals or meetings with a guest speaker. The author gives a very detailed list of jobs and suggestions for planning such events. Mrs. Haskin believes that if an event is properly organized from the start even the convener can enjoy herself when the great day comes.

It was disappointing that there were few menu suggestions and recipes in a book with this title.

THAT MAN CARTWRIGHT — (Bantam Book) by Ann Fairbairn — \$1.50.

This novel by the author of

"Five Smooth Stones" is very interesting and enjoyable. It seems a bit slow at the start and takes a while to achieve a good pace. The story centres around Dan Cartwright who has inherited a small-town California newspaper. He decides to take a trip out there from home base in New York to look over the situation. On his arrival he becomes involved and interested in the plight of the minority farm workers. Soon their problems become his as well.

The book is long — nearly 800 pages. It is an excellent one to take on a holiday or to read when one has a good block of time for reading.

STAR OF LIGHT by Patricia M. St. John (For 9-12 year olds), Scripture Union, \$1.40.

The Star of Light is the story of Kinza, a blind baby hated by her stepfather; of her brother Hamid who loved her and carried her off to a strange adventure; and of Jenny, a spoiled little English girl. These three all come under the protective care of God, when they are involved in dangerous activities in Morocco.

THE TANGLEWOODS' SECRET by Patricia M. St. John (For 9-12 year olds), Scripture Union, \$1.40.

A gypsy boy shares his love of the woods with a brother and sister who in turn are able to befriend him when he has a serious accident. An important part of the story is how the brother and sister

find out about God whom they never really knew before. This book has been translated into twelve other languages.

TREASURES OF THE SNOW by Patricia M. St. John, Scripture Union, \$1.40.

This story takes place in a small Swiss village. Lucien and Annette are held in tension by hatred and jealousy, each trying to get their own back at the other. This is a thrilling, fast moving story and would hold the interest of a 9-12 year old.

LETTERS

We asked the Superintendents of Missions to comment on the Glad Tidings. One replied: "Well, I think it is well written, interesting and provides a well-balanced view of the Mission work of our Church at home and abroad. I feel that, with the integration of the Mission work of the W.M.S. into a B.W.M., consideration should be given to making the 'Glad Tidings' the main missionary education medium for the whole Church and not just the W.M.S. (W.D.)

"If this could be done without reducing the existing base of support, it should result in a wider circulation, which the publication deserves. It could help remove the association in some quarters of the Mission of the Church being the special interest of those in the W.M.S. and of no necessary concern to those outside its ranks.

"I mentioned some of these thoughts at the Synod's Mission Committee meeting yesterday and it was agreed these ideas should be forwarded to you not just as my personal opinions, but as those of the Committee as well."

—A. Ross Mackay.

Letter from Raymond Glen, Yorkton, Sask.

"The work at Sign proceeds. An L.I.P.* grant was secured which has put a dozen Homemakers into the field with a full-time Director of Homemakers to screen, direct, etc. Another person is employed to promote and direct a Senior Citizens Drop-In Centre; another is employed to promote drama in the community and several carpenters, painters, electricians, have been employed to renovate premises for the above programs. After May 31, we hope some of these programs can be carried on; the Board is working on a City Grant and other sources. I am no longer on the Board but am continuing on a Committee."

*Local Initiatives Program

Many Institutions Were Built by Churches

"As time moves on in the five-year Campaign for the National Development Fund and so much remains to be done, one wonders why people who can help, don't. At the dinner following the opening of the Kenora Fellowship House, the

Minister of Mines of the Ontario Government, Hon. Leo Bernier, drew attention to a great many institutions, hospitals, half-way houses, schools, etc., built by the churches of Canada. He paid tribute to the zeal of women and men who have done so much for others — particularly from the churches. Some of these institutions later passed to government control. But he paid tribute to the vision and the spirit of grace in management on the part of the churches. More than ever our day cries out for this kind of help."

—Dr. J. A. Munro.

* * *

IDEAS

Make a poster of the clippings of book reviews from the *Glad Tidings*. Literature Secretary, Mrs. J. Shannon of Montreal Presbyterial did this for their annual meeting.

Dime cards — Use Bank dime cards, or make your own with a cardboard and scotch tape.

* * *

WMS Council To Meet in September

It was agreed at the November 1971 meeting of Council Executive, which was attended by Synodical Presidents, that the 1972 meeting of Council be held the week of September 25, 1972.

Information on the program will be available at a later date.

THE WMS AT WORK



Vera McCulloch

Good Citizen Award

Mrs. Vera McCulloch, a long-time and very popular member of the W.M.S., was the recipient of the Vernon B.C. Good Citizen Award for 1971. Mrs. McCulloch has been very active at all levels of the Women's Missionary Society, local, presbyterial and synodical.

The presentation program reads in part 'Mrs. John (Vera) McCulloch, a modest grey-haired woman of many accomplishments, has contributed to every phase of life: education, religion, health, welfare, art, music and sport, all in addition to raising a family, being widowed and operating a business firm.'

"For two years, she took two refugees into her home as members of her family. When homes could not be found for wards, Mrs. McCul-

loch took two children into her home for two years.

"Besides visiting the sick, bereaved and elderly, she has walked many miles over the years, canvassing for worthy causes. Her donations were never limited to her business firm.

"Never motivated by self-gain, Christianity is not a word to Mrs. McCulloch — it's her way of life."

Workshop Held For WMS Members

A workshop for members of W.M.S. groups in East Toronto Presbyterial was held on February 12 in Rogers Memorial Church, Toronto. With a break for lunch, the sessions were scheduled for morning and afternoon and covered resources for worship, Bible study and mission study. Leadership was given by Miss Mabel Booth, Miss Mary Lou Funston and Miss Isabella Hunter. Audio-visual equipment was demonstrated in the use of film strips and cassettes and "how-to" advice was given for the making of banners, posters, bulletin board displays. The results of this successful project will be evident in group meetings in the coming months.

Ladies Camp At Kintail

A Ladies Camp will be held at Kintail Camp for the tenth consecutive year on June 16, 17, 18, 1972. Here is what one lady camper wrote after last year's experience: "June 18, 19, 20, 1971, was

a new first for me. My first camping spree. Place — Kintail Camp. Fellow Campers — WMS Ladies (not all, but all concerned church workers). Did I enjoy myself? I certainly did.

Several ingredients went into my pleasant week-end: **First** — a suitable place, with lake, trees and lots of fresh air. Combine this with warm, sunny weather. Add in good measure Bible study, indoors, or out under the trees. Stir in good food, well and lovingly prepared. Garnish with lots of laughter, song and warm Christian fellowship and ladies you have a week-end to remember and remember and remember.”

—Mrs. Cameron McAuley,
Ripley, Ont.

MISS WALKER and MISS GUNN



Miss Nichols Gunn is the Friendship and Service Secretary for the afternoon group of the WMS in Chalmers Church, Cal-

gary, and she visits the nursing homes in Calgary regularly. She is now 85 years of age and her faithful service to the church all her adult life, especially through Friendship and Service” to the New Canadian, the stranger, the sick, the lonely and the bereaved was recognized by her group recently with the presentation of an Honorary Life Membership and Pin. Miss Ruby Walker made the presentation.

Devotion to Missions

Recognized by Group

Among the many Life Memberships in the WMS presented recently was one to the Rev. Alex McCombie, in recognition of his devotion to missions in the outreach of St. Andrew’s Church, Islington, in both the congregation and community. Most of the members of the kirk-session and many members of the congregation attended the meeting of the Alma Cheyne group where the presentation was made. Mrs. McCombie’s sister, Miss Betty Collins, missionary on furlough from the Central African Republic, brought a vivid account of her work there with young boys and girls.

Missionary-Nurse

In Cameroons at Group

The afternoon WMS group of St. Andrew’s Church, Saskatoon, had as their speaker at a recent meeting Miss Ardis Ziolkowski, a missionary nurse serving in the Cam-

eroons. Miss Ziolkowski, who serves under the North American Baptist Conference, told the ladies of the language problems in the Cameroons, the nurses' training, programs, hospitals, education, evangelistic work, and the co-operative efforts with Presbyterian missionaries from the USA serving in the Cameroons. She said there is a great longing in people's hearts to know the answers to their needs, and "Christ is the answer."

Joint Meeting of Presbytery and Presbyterial

The Hamilton Presbytery and the Hamilton Presbyterial of the Women's Missionary Society held a joint meeting for the first time at the 58th Annual Meeting of the W.M.S. at New Westminster Church, Hamilton.

The purpose of the session which took place in the evening was to provide an opportunity for members of Presbytery and Presbyterial to study together the Church's roll in mission as seen by the Board of World Missions and the congregational missionaries.

Close to 180 men and women met in eleven discussion groups to discuss the theme "Mission Strategy in the 70's". Each group was asked to discuss several different ways of expressing the mission in the church to spread the gospel in Canada and overseas.

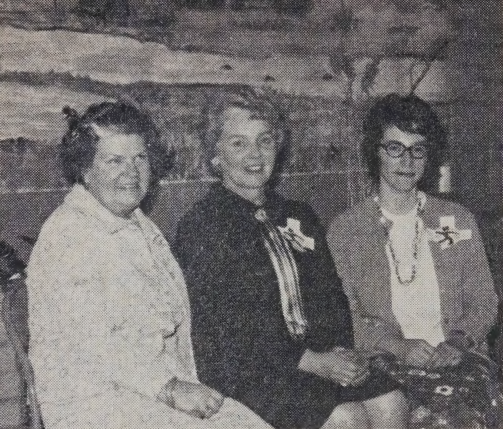
A program on Africa was also

presented, and special rooms were set up with displays and study material on Africa, the Koreans in Japan, and India. In each room, study material on the particular country was introduced, handiwork displayed and films introduced including the filmed interviews taken after the Mission Consultation in June.

ONE HUNDRED YEARS



Miss Annie J. Kerr of St. Paul's Church, Vancouver, B.C., who celebrated her 100th birthday recently. Miss Kerr is the only living charter member of St. Paul's Church and is an associate member of the W.M.S. afternoon group. She is a Glad Tidings reader.



Caribbean Night In Winnipeg

In the city of Winnipeg, the atmosphere had strong Caribbean tones when eighty men and women gathered on February 27, to take a look at the World Mission Consultation study materials.

The three ladies in the picture were responsible for initiating and getting the planning started for the event. They are, l. to r. Miss Athalie Read of Flora House, Mrs. Mac McLean, who painted the mural in the background, and Mrs. Keith Boyer. Each congregation was invited to send its minister and four or five others to the event.

The Rev. Mac McLean introduced the materials available including a wealth of information on what took place at the Consultation, interpretations, and findings printed in the popular report "For Such a Time As This", as well as the workbook, the films, cassettes, radio tapes and a filmstrip. He pointed out that in planning a study of these it would be necessary to make a selection.

The group was then divided into two sections with the first viewing the film "Caribbean Ferment" and the second learning how to use the cassettes in group study. Discussion followed. The participants then gathered in congregational groups and discussed what they would do about planning ways to make the resources available to the people in their congregations.

Guyanese food, including salted pineapples, oranges and curried rice added the final touch to the Caribbean atmosphere of the evening.

ANNUAL PRESBYTERIAL MEETINGS

Regina

The theme of the Regina Presbyterian meeting held in First Church, Regina, was "Man Freed for Mission." The Rev. H. Grove of Indian Head was guest speaker. Delegates attended from Regina, Qu'Appelle, Indian Head, Estevan and Stoughton.

Niagara

Of special interest at the annual meeting of Niagara Presbyterian was the address by Miss Margaret Avison of Evangel Hall, Toronto. In her address entitled "Accepted in the Beloved," she pointed out that there are 1,200 children under 12 years of age in the few blocks surrounding the hall. Leaflets are distributed inviting the children to church school, and there are varied

activities for children, young people, and ladies and men. Miss Avison told something of the challenge she feels in meeting people of many diverse backgrounds and experiences who are drawn into Evangel Hall circles through the services offered there. She closed her address by reminding the audience that there are just two kinds of people — the Lord Jesus and all the rest of us. Our difficulty is in accepting each other's choices.

Report highlights were given by the secretaries of the various departments. The evening worship service was conducted by Mrs. Charles Henderson of St. Giles Church, St. Catherines, and special music presented by "The Contemporary Folk Singers" a new young people's group of Knox Church.

West Toronto

Wearing the beautiful Korean costume given her by the women of the Korean Christian Church in Japan, Mrs. J. H. McIntosh spoke at the afternoon session of West Toronto Presbyterial's annual meeting held in St. Andrew's Church, Islington. Osaka, where the McIntosh family live, has the largest concentration of Koreans in Japan. There are many small home factories, crowded conditions and low wages. Koreans face racial discrimination. Mrs. McIntosh described the Community Centre there and its work. This was started as a venture of faith by the small Korean Church and they made sacrifices to assume

such a very large part of its cost. The Korean Church was grateful for the contribution of the Canadian Presbyterian Church to the Centre. Of interest also was the story of the Christian Women's luncheons with a speaker at each one, which have a wide appeal and a Christian outreach. Mrs. McIntosh also showed slides including one or two of their home in Osaka.

At the evening session Rev. G. L. Fish of the church's audio-visual aids department gave a message based on the W.M.S. motto, "The World for Christ" and showed some "tools" for spreading the gospel. Some, like the flannelgraph with large cut-outs, were simple. Among others were puppets, photocopy machines, cameras, projectors with special features, and cassettes.

Kamloops-Okanagan

For the first time, a joint meeting of Presbytery and Presbyterial was held in Kamloops, B.C. These meetings, held February 8 and 9, 1972, had as a theme "Let's Grow Together", based on Ephesians 2:20(b) and 21. There was joint participation in a Leadership Workshop, directed by Miss May Nutt and Miss Helen Tetley, and in a panel presentation on the Board of World Missions and Christian Education.

Vancouver Island

The Presbyterial of Vancouver Island held their annual meeting on

February 14, 1972, in Trinity Church, Victoria. The theme of the meeting was "Together for Christ" taken from the integration of the administration of the Overseas and National Mission work of the W.M.S. and the General Board of Missions into the Board of World Missions. Miss May Nutt and Miss Helen Tetley spoke on this integration and also gave a short explanation of the Equip Workshop which was held the following two days. Mrs. J. L. W. McLean gave a talk and showed slides on the trip she and Dr. McLean took to India, Taiwan and Hong Kong. The meeting was chaired by the president, Mrs. A. N. Cross of Port Alberni.

Westminster

The theme of the annual meeting of Westminster Presbyterial was Bond-Slaves of Christ. For the Bible study, conducted by Mrs. Juliet Werts, the members were divided into four groups, each discussing a set of questions, and reporting their findings to the total group.

The WMS-Past, Present and Future was presented by means of charts, questionnaires and a dialogue by Miss May Nutt, Secretary for Adult Work, and Miss Helen Tetley, Consultant in Leadership Development.

B.C. Synodical Annual Meeting

The 58th annual meeting of the British Columbia Synodical of the Women's Missionary Society, W.D.,

of the Presbyterian Church in Canada was held at Knox Church, Port Alberni, B.C., Feb. 29 - March 2, 1972.

The Theme was: "Where there is no vision the people perish." The guest speaker was Mrs. W. E. McCutcheon, Treasurer of the Society.

A most interesting display of posters depicting the work of the W.M.S. at home and abroad decorated the walls of the church, and a display table showed a number of Africa artifacts. A model of an African hut complete with a tom-tom was used in presentations of an African Safari and an African Palaver. Those taking part were dressed in African costumes. Co-ordinators were Mrs. G. Ledingham and Mrs. J. A. Murdoch. Following the presentations, a young Port Alberni student who had spent two years travelling in Africa gave his impressions of that country.

Bible study groups discussed — "A Vision of Christ", "The Church — Ourselves — Our Mission", and "Goals and Their Attainability". Sing-songs were enjoyed as was a presentation — "A Vision of our World".

Mrs. McCutcheon took as her topics — "Looking Forward and Upward" and "Our Relation to Overseas Churches". She skillfully portrayed the meaning of "Sowing and Reaping" and "Weather Watchers."

During the three day sessions, between business meetings, de-

licious meals were prepared and served by the Presbyterian Women's Group of Port Alberni and were very much enjoyed and appreciated by everyone present. It was nice to see some of the husbands also serving and washing up. Ladies take note!

Newsletters

The Annual Family Supper at St. Andrew's, Burnbrae, Ont., was held in February.

From the Synodical of Montreal and Ottawa, the Press Secretary writes "To have had the opportunity of meeting Miss Diana Wadsworth and to hear and see her presentation while doing deputation work was indeed a rare privilege. Unfortunately all our WMS women did not have this experience."

Miss Wadsworth, on furlough from the Helen MacDonald School in Jhansi, India, through a splendid commentary and slides, gave a very vivid picture of the life and work there as well as the geographical area and the historical background.

* * *

Women Asked To Encourage Men

Three conferences for Men of the Church are being held this month on the theme "Restless Youth — Seeking a Faith". On the week-end of May 5 to 7 a conference is scheduled for the men of the Atlantic Synod at the Nova Scotia Agricultural College, Truro, N.S. with Dr. Mariano DiGangi as theme speaker. May 5 and 6 are also the dates for a conference at Carleton

University, Ottawa and the following week-end, May 12 and 13 a conference will be held at Huron College, London. The two Ontario Conferences will have the same leadership team namely Dr. Dillwyn T. Evans, Rev. Paul Scott, Mr. Douglas Stephens and Mr. Douglas Johns. The ladies of the church are asked to encourage the men to attend these special events.

Appointment in Evangelism & Social Action

The Rev. Alex McCombie of St. Andrew's Church, Islington, Ont. commences his work on April 5 as assistant secretary of the Board of Evangelism and Social Action. He expects to start doing field work almost immediately in the Synods of Toronto-Kingston and Hamilton-London, sharing with congregations his own experience in training people for evangelism gained while he was minister of the active Islington congregation.

NDF Essay Competition

The National Development Fund has announced an essay competition for Presbyterians eleven to fifteen years of age (inclusive). Subject: "Why is the National Development Fund Campaign for \$5,500,000 so important to The Presbyterian Church in Canada." The essay is to have not more than 1,000 words (nor less than 800). Prizes: 1st—\$50; 2nd—\$35; 3rd—\$20. All essays must be mailed to the NDF office, 50 Wynford Dr., Don Mills, Ont., by October 15, 1972.

THE CHURCH IN THE WORLD

Anti-Apartheid Groups Being Investigated

South African Prime Minister Vorster persuaded the House of Assembly to appoint a committee to investigate the affairs of four anti-apartheid organizations. They are the Christian Institute of Southern Africa, the South African Institute of Race Relations, the University Christian Movement and the National Union of South African Students. In addition to opposing the government's apartheid policy, all are multiracial and receive funds from abroad.

The United Nations was urged to take an "urgent new initiative" to free South-West Africa from South African control by the Conference on "Politics, Mission and Church Aid" held in Oslo last month. The conference, arranged by the Nordic Ecumenical Institute at Sigtuna, Sweden, made the statement in the context of the strike of over 13,000 Ovambos against the contract la-

bour system in South-West Africa. In another statement the conference supported the Programme to Combat Racism of the World Council of Churches.

Church of North India Taking the Long View

"The mission of the Church of North India must involve cooperation with men of other faiths and of none in securing for all men human rights, justice and true community, in obedience to the demands and offer of God's kingdom and his righteousness as revealed in Christ". This was one conclusion of 45 CNI representatives and 31 delegates from abroad who attended a four-day consultation in New Delhi to work at a 10-year plan for the church. They also discussed stewardship and self-support, missionary personnel, property and finance but confessed no comprehensive plan could be produced in such a short time.

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MUNSHI

A Stretch of Canvas

"Fifteen," said Aunt Mary, jotting the figures down on a sheet of paper. "That should do it."

"Better make it twenty," I answered wickedly. "The members of Presbytery are invited."

A small pucker appeared between Aunt Mary's eyebrows. "Split the difference. That makes — well, it'll have to be eighteen. Maybe they won't all be interested," she conjectured, eyeing S.P. who had come up from the cellar during the conversation, "though S.P. would be."

"Be what? Interested? I **might** be if I knew what all the mathematics was about."

"Pies — for the Presbyterial Spring Rally luncheon."

"I thought that women . . .," began S.P.

"Well, they do like something lighter — but, you see, we've in-

vited the members of Presbytery, who are meeting on the same day in the morning, to have lunch and afternoon session with us. And men . . ."

"Like pie," finished S.P. "Better make it twenty. Make mine pumpkin — though, of course, I won't be there. John Edgeward is our representative elder. This is, I understand, to be an historic occasion, when our men and your women will sit down together and discuss the new mission-picture of our Church. From your face, Aunt Mary, I'm not sure you like the idea — that from now on it's not to be **his** missions and **her** missions — but **our** missions."

"Well," admitted Aunt Mary a little heavily, "I suppose the pronouns **can** be mixed. I've always thought of 'ours' as 'W.M.S.', but now when they're 'ours', 'ours' means . . ."

"Both of us, the men **and** the women," S.P. reminded her. "As it should. As I've told Allie for years, it just isn't good business to have two groups doing the same work — oh, I know the W.M.S. looked after the women missionaries and their work, and we men looked after the men and theirs, but the idea was the same. I think it made both sides a little short-sighted when it came to appreciating the total mission work of the Presbyterian Church. Now all of us can take part in it."

"From a business-man's point of view, I suppose you're right," I ac-

knowledgeed, "but it isn't as if you had been raised in the W.M.S. tradition as Aunt Mary and I have been."

What **you** need now is an enlarged point of view," returned S.P., neatly side-stepping my last observation.

"Enlarged? April 'Officers' Corner'," said Aunt Mary suddenly, changing ships in mid-stream, "mentioned a verse that we could all think about. It's from Isaiah: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes;' I remember that Mr. Hamilton preached a sermon on it when you were canvassing for Fisherman's Wharf."

"**There** you have it," S.P. pointed out, "for both of us, men and women. **Enlarge . . . spare not . . . lengthen . . . strengthen.** It takes two to handle most tents, and for the bigger tent, the Board of World Missions, we'll need the help of both men and women. You both know what can happen to a tent when the guy-lines aren't let out or the tent-pegs not hammered in well enough. A bigger tent — but two can do it. We men will have to think bigger. So will your W.M.S. women. We need their support for guy-lines and tent-pegs — and patches in the canvas, if needed."

"**We**" I said softly.

"**WE** — in capital letters — meaning you and me and Aunt

Mary and all the men and women in the Church that are . . ."

"Brr . . . brrh! Brr . . . brrh!" grumbled the telephone.

"I'll get it," said S.P., going hallward.

"Patches indeed," sniffed Aunt Mary. "We're talking about a bigger tent, not one full of holes. We can do better than **patches.**"

"It was just a figure of speech. Our contributions to the General Fund will provide large pieces of tenting, such as salaries and equipment, and what we give to the Supply Fund — our patches, if you like — will buy all sorts of smaller things for areas from Amkhut to Umuahia. We can't let either of those funds down.

"And the guy-lines and tent-pegs?" queried Aunt Mary, falling into the game.

"That's what Nan is to talk about at the Rally — that the W.M.S. will still lead the women, girls and children of the Church in studying and understanding mission and missions . . ."

"Maybe you ought to call some of that the 'tent-pole,'" declared Aunt Mary, as I paused for breath, "for, if we understand and believe in mission, we support missions. I'll sit in at the back of the church and hear what she has to say," she added as S.P. reappeared, with the announcement:

"That was Mr. Hamilton on the phone. I'm going to that meeting in John's place. Better make it twenty-one pies, Aunt Mary."

In Remembrance

Name	Church	Presbyterial
Mrs. R. J. Campbell	St. Paul's, Duntroon	Barrie
Miss Laura Margaret McKee	First, Brandon	Brandon
Mrs. Peter Ross	First, Portage la Prairie	Brandon
Mrs. A. S. Barnett	Glenview, Toronto	East Toronto
Miss Katherine A. Gray	Calvin, Toronto	East Toronto
Mrs. J. Pearen	Rogers Memorial, Toronto	East Toronto
Mrs. W. E. Prout	St. John's, Toronto	East Toronto
Mrs. John Rose	Glenview, Toronto	East Toronto
Miss Amelia Viola Lobb	First, Edmonton	Edmonton
Mrs. Winnifred A. Moffat	Edmonton—formerly of Grace, Calgary	Edmonton
Mrs. William Moore	St. Andrew's, Kingston	Kingston
Mrs. Andrew Nesbitt	St. Andrew's, Kingston	Kingston
Mrs. John Rynard	St. Andrew's-Chalmers, Uxbridge	Lindsay
Mrs. Mary Russell	St. Mark's, Moose Jaw	Moose Jaw
Mrs. Harry Moyer	Knox, Woodstock	Paris
Mrs. W. R. Nagle	St. Paul's, Ingersoll	Paris
Mrs. Palmer Patterson	Presbyterian, Durham	Saugeen
Mrs. Georgina A. Ferrey	Mt. Pleasant, Vancouver	Westminster
Mrs. F. Murdock	Runnymede, Toronto	West Toronto

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 - Picture sheet of workers in the churches in Nigeria and Malawi \$.05
- (Please send payment with orders for the above items)

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- A Nigerian writer tells the story of the tragedy of an important man in the Ibo tribe in the days when the white men first appeared on the African scene \$1.30

NO LONGER AT EASE — by Chinua Achebe

- The story of a young African tragically under pressure from a changing world \$1.30

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EDGE OF THE VILLAGE — by Margaret Jump and Edith Agnew

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I LIE ON MY MAT AND PRAY — Prayers by Young Africans

- edited by Fritz Pawelzik \$1.50

Political Map of Africa \$1.25

Illustrated Map of Africa \$1.95

(For lists of programme packets see Book List on back of January and February Glad Tidings.)

JUNE-JULY 1972

GLAD TIDINGS



GLAD TIDINGS

JUNE-JULY 1972

Vol. XLVIII

No. 6

Editor

Helen C. Young, B.A.

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Published Monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group
Glad Tidings Secretary.

Individual subscribers may
order direct from
Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

Please make all money orders
and cheques payable at par
to **Glad Tidings**.

Opinions expressed in articles
in the **Glad Tidings** are not
necessarily those of the
Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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Pastor Li Seng Whang and Nagoya Church young people study together

KOREAN YOUNG PEOPLE IN JAPAN

Speak out

by ROBERT K. ANDERSON*

Eighteen young people sat around our living room in various attitudes of attention. It was a Sunday evening, and they had come out for their monthly meeting. They meet in the Church every week, but this was the exception. The programme consisted of a casserole supper, a period of devotion, followed by Bible study, and winding up with a game or two.

They started by singing a hymn in Korean — which most of them

don't understand, although they can read it phonetically. The Pastor led in prayer, then one of the young people gave a few minutes of introduction to the chapter in Mark which was under discussion. She took most of her material from a Japanese edition of Barclay's Daily Study Bible, and when she had finished asked if there were any questions. Silence followed until Pastor Whang thanked her, then took over the discussion, filling in some of the

*The Rev. Robert K. Anderson, his wife Priscilla, and four children returned to Nagoya, Japan, following furlough in Canada last year. Mr. Anderson completed studies for the Master of Theology degree with emphasis on ministry to minorities.

things that had been missed, and answering a few questions.

Just as the appointed time was about to run out, one of the young men spoke up. In a very decisive way, he pointed out that since it was a young people's group, the young people should take the responsibility for study preparation, interpretation, and conclusions. The pastor might be there for reference, and should be asked to sum up at the end, but the main study should be carried on by the young people themselves.

Immediately there was a buzz of voices, only the loudest making themselves heard. The silent group had suddenly found its tongue. Pastor Whang explained that he was

not intending to dictate what they should believe, but only to explain what the passage in question said. Some of the others claimed that they weren't able to interpret the Bible since it was so difficult. One said: true, but unless we try to interpret it for ourselves, we will never understand it. So the verbal battle went on until it was time to choose the next week's leader. Of course, the young man who had first raised his voice was button-holed.

The following Sunday evening, the young people's room in the Church was filled to capacity. That is to say, there were twenty-two there, together with Pastor Whang. Upstairs in the sanctuary the Deaconess conducted evening worship in Korean. But downstairs the leader for the night gave an introduction to the parables found in Mark 4. Clearly and precisely he drew the lines; explaining the text, pointing up the problems, mentioning places that gave him difficulty. Then he invited comments and response from the group. He didn't have long to wait. The cross-fire of statement, question, suggestion, affirmation and denial involved everyone but the most retiring. The hour passed quickly, and when it came time for the meeting to break up — as the waiting parents outside made it known — Pastor Whang had only a few minutes to give his "summing up". It looks as though the new method is here to stay.

Priscilla Anderson prepares for the young people to meet in her home.



Nagoya Young People's Society is the only active young people's group in our Presbytery. The Presbytery organization folded up last September through lack of interest. There were very few dissenting voices. One of the reasons was lack of leadership. Of the seven charges that make up the Presbytery, one has been without a settled pastor for over five years, one has only recently been organized, one is served by an aged elder on the verge of retirement, and two have had recent changes of ministers. In the most cases the pastor's attention is focussed on the Korean-speaking older generation. It is not surprising that the interest of the young people has sagged.

When the Nagoya young people met for their election of officers recently, they chose an executive of three members: a president, a secretary-treasurer, and a convener of evangelism. President Kim Ei Tai works in the coffee shop owned by his foster parents. Miss Lee, the secretary-treasurer, is a kindergarten teacher, the daughter of a deacon of the Church, who owns a small hotel. The convener of evangelism is her younger brother.

Immediately upon election the executive issued a proclamation, outlining its platform. It consisted of three main activities: study, witness and outreach. The study programme takes the form of the Sunday evening meetings — the only time when many of the young people are off work. Once a month

they hold a service of witness, the evening service being given over to them. And as outreach they are undertaking to visit the other congregations in the Presbytery, to recruit young people there and possibly build up a local congregational group at each point. This last is a particularly ambitious undertaking, as Korean pastors are jealous of their own preserve as pastors, and the boundaries must not be violated. Already, however, one pastor has agreed to the plan, and others will follow.

The method they propose to use is simple and direct. Two or three will go to a neighbouring town for the evening, calling on the Korean young people there. They will invite them to come to a meeting in their own local Church, to talk about young people and the Church. As they have opportunity, they will give their own personal witness. And they will listen — to hear what the young people who have opted out of the Church have to say, and to try to find answers to their questions.

The idea may not work. The young people may come up against a brick wall of opposition or criticism or discouragement. But they are willing to take the risk.

* * *

Mrs. Ruth Ann Soden has completed her initial intensive Japanese language study, and is now teaching English at a Korean school in Osaka.



There is joy in living

by MRS. FERN SMITH

*Have you ever watched the sunrise
On a lovely morn in spring?
Have you taken time to listen
To hear the birds that sing?*

*If you stop to look and listen
And do not hurry so,
You find such joy in living
That your heart will overflow.*

*If on life's highway, someone's fallen
Take the time, your hand to lend
For you'll never know such joy in living
As when you stop to help a friend.*

*Take the time to help another
You're not running any race,
And I know God will be watching
When you bring joy to Someone's face.*

*As you travel on life's highway
Do not try to go too fast,
For God says, he who gets there first
May find that he is last.*

*When at last you meet your Saviour
You will be rewarded then
Not for the speed, but for the joy
You gave your fellowmen.*

*Mrs. Smith, who wrote this poem for the World Day of Prayer, is an arthritic patient at Freeport Hospital, Kitchener.

EWART COLLEGE GRADUATION

The Graduation Service of Ewart College was held at Ewart College on May 11. The Reverend C. Ritchie Bell, B.A., B.D., D.C.L., D.D., Acting Principal of Presbyterian College, Montreal was the guest speaker.

Dr. Bell gave an inspiring address on the subject of the faithfulness which is required of any Christian worker. Speaking out of forty-three years of experience in the ministry of the Church, Dr. Bell challenged the assembled congregation to new commitment.

The Rev. T. A. A. Duke, B.A., conducted the service of worship. Ewart College choir under the direction of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., sang the anthems "Jubilate Deo" (Psalm 100), "A Hymn of Trust" (Iona), and the

brief response "The Good Shepherd" by Marie Pooler.

The service was a special occasion since it also marked the 75th Anniversary of the College. One young woman received the Graduation Diploma of Ewart College, Miss Brenda Moncrieff of Lachute, Quebec, a member of Dr. Bell's own congregation. Miss Moncrieff also received the General Proficiency Scholarship, the Gwendolyn Langford Memorial Scholarship, the Muriel Jennings Gray Scholarship, the Jane Beatrice Gray Scholarship and the Leonie Pirch Award.

General Proficiency Scholarships were also awarded to Margaret MacLeod and Charlotte Brown in the second year, and to Marnie Masterson and Ferne Matheson in the first year. Other scholarships awarded were the Elizabeth Scott McKay Memorial to Miss Charlotte Brown; the Emily and Francis Dickson Memorial Scholarship and the Evelyn B. and Donald B. Crom Scholarship to Miss Margaret Stewart; the Alumnae Scholarship and the Jennie and Bell Hossack Memorial Scholarship to Miss Marnie Masterson and the Isabel Ross Memorial Scholarship to Miss Ferne Matheson.

The Rev. J. K. English, B.A., B.D., Chairman of the Board of Ewart College, spoke about the



BRENDA MONCRIEFF
received the Graduation Diploma of Ewart College. She will serve in Western Canada under the WMS, W.D.

concerns of the Board for additional faculty and further development of a Degree programme.

Dr. Margaret Webster, B.A., M.Ed., D.D. the Principal of the College, commented on events which had contributed to a happy year at the College. Nineteen students were enrolled in courses during the 1971-72 session. Dr. Webster also traced some of the events in the life of the College during its 75 years and recognized the presence of two former principals — Miss Louise Reith, M.A., who was acting principal for the year 1939-

1940 and Mrs. G. D. Ralston, B.A., who served as principal from 1940-1957.

The service was memorable in that Miss Moncrieff was also certified for designation to the Order of Deaconesses by the Presbytery of East Toronto and Miss Irene Dickson, B.A., B.Ed., B.D., Associate Professor of Biblical Studies at Ewart College, was licensed to preach by the Presbytery of East Toronto. Miss Dickson is a graduate of Knox College and has been a member of the faculty of Ewart College since 1965.

75 years

A brief history of Ewart College compiled by Helen C. Young.

"The first institution for the professional education of women in The Presbyterian Church in Canada, the Ewart Missionary Training Home, officially began its work on October 11th, 1897, at 3 o'clock in the afternoon, when the Rev. J. H. MacVicar, Principal of Presbyterian College Montreal, delivered the opening lecture on 'The Theological and Missionary Training of Women'," states a history of Ewart College compiled in 1959 by Miss Margaret Webster, Principal.

Seventy-five years after that first ceremony, at the graduation ceremony held on May 10, 1972, the

Rev. C. Ritchie Bell, D.D., Acting Principal of Presbyterian College Montreal, delivered the address.

The Beginning

In the 1890's women were beginning to participate more fully in business, education and church activities, and by the end of the century most universities in Canada had opened their doors to women. Deaconess orders were also being established in various communions and it was in 1885 that the World Alliance of Reformed Churches recommended the establishment of the Deaconess order in Presbyterian

Churches. Also, women began to take a greater share in the churches' voluntary agencies and women's missionary groups appeared as early as 1825. A Woman's Foreign Missionary Society of The Presbyterian Church in Canada was organized in 1876. Opportunities for education too were becoming more plentiful and there was a worldwide missionary movement taking place. Single women, as well as single men and married couples, were offering themselves for overseas service.

The report of the Woman's Foreign Missionary Society 1890-91 indicates that a committee was appointed to confer with the theological colleges regarding training for women applicants. Mention is made in the report of the next year of the need for a "training home for female workers."

The 1896-97 report states that "the subject of the Training Home has occupied much time and thought and has been very fully considered during the past year. With the hearty concurrence of the Foreign Mission Committee, it has been agreed that the establishment of such a home has become a necessity in our work."

Before the home was opened that year, Mrs. Thomas Ewart, President of the Woman's Foreign Missionary Society, had passed away. The report of the opening reads, "As a tribute of affectionate regard for the memory of our late President, with whom the founding

of this Home had been a long-cherished desire, it was decided that it should be called 'The Ewart Missionary Training Home'." The house occupied by the late Mrs. Ewart was the first location of the Home, and Mrs. Anna Ross was the first Superintendent.

The Joint Committee on Instruction, appointed at that time, consisted of three representatives from the Foreign Mission Committee and four representatives from the Board of the Woman's Foreign Missionary Society. The Plan of Study was comprised of courses of lectures, biblical, doctrinal and practical extending over six months, free not only to students in the Home but to all women who might desire to attend. After the preliminary first year, it was agreed that the full course of study should cover two years. Students were encouraged to live in residence and at one meeting concern was expressed that the \$3 per week board rate might "shut out many good students."

Through the Years

Throughout the whole life of the school the curriculum has included both lectures and practical work. There have of course been changes and modifications in the nature of these. The first formal steps toward broadening the scope of the school came at the General Assembly of 1907 when two overtures affecting the nature of the school were received. As a result, the General Assembly of 1908 instituted the Order

of Deaconesses to which deaconesses would be designated, and took over the direction of the Ewart Missionary and Deaconess Training Home, appointing a Board of Management responsible to General Assembly and acting under its authority.

In 1909 the school moved to Grosvenor Street and in 1910 the General Assembly agreed to change the name to Presbyterian Missionary and Deaconess Training Home. (The word "Home" was changed to "School" in 1941.) In 1925 the property on Grosvenor Street became the property of the United Church of Canada. A short time

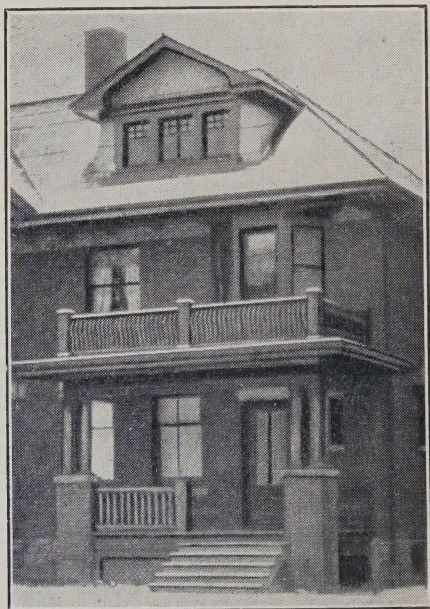
later 156 St. George Street became well known as the location of the school. The present building was completed in 1961 and the name was changed to Ewart College.

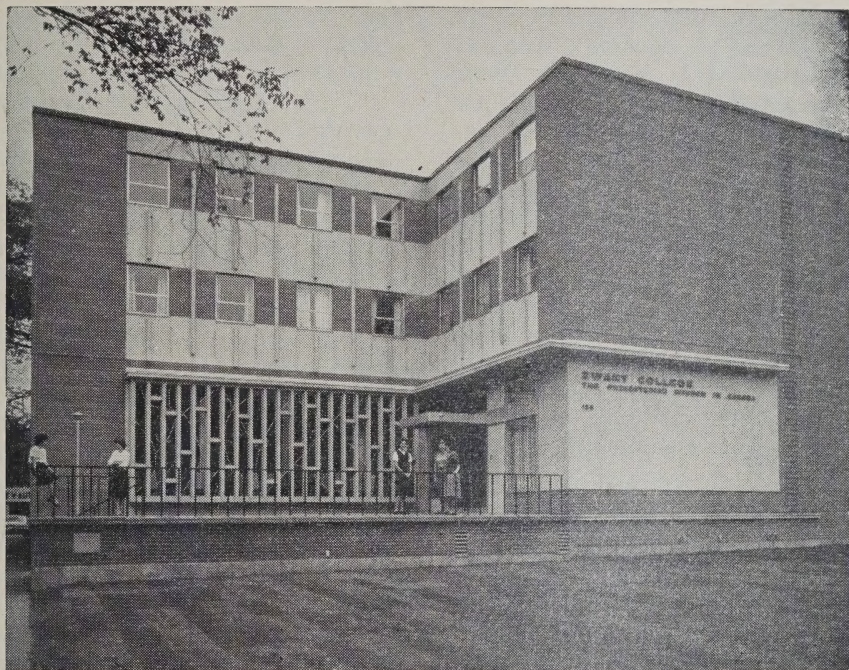
A curriculum study was undertaken from 1964 to 1966 and the 1970-71 academic year saw the beginning of a new program of study whereby students with high entrance qualifications will be able to obtain a Bachelor of Arts degree from the University of Toronto as well as the Diploma of Ewart College on the completion of three years. The College continues to offer the three-year diploma program in Christian education as well as the diploma program in social services.

In 1969 the General Assembly declared that the primary purpose of Ewart College be to provide specialized training in Christian education. Graduates of the College have gone into a variety of fields of Christian service both in Canada and in other countries.

Miss Margaret Webster has been Principal of the College since 1957. A year ago she received the Degree of Doctor of Divinity from Presbyterian College Montreal. With her on the staff are Miss Ada Adams as Dean and Miss Irene Dickson as Associate Professor of Biblical Studies. In 1971 the General Assembly approved a recommendation that an additional faculty position be established in the field of Religious Studies. This Assembly also gave instruction to the Administrative Council to proceed imme-

156 St. George St. in 1926.





The present building completed in 1961.

diately to obtain degree granting privileges for Ewart College in the field of Christian education.

In the past few years the College has held Christian Education Institutes and Workshops for a week or more each year. These are in the area of Continuing Education and are geared to the minister, the graduate deaconess and other church workers. In the field of Lay Education planning is done in cooperation with the Board of Christian Education.

The Future

If the hopes and dreams of the Principal and staff are realized the College may be developed further as the centre for Christian Education in The Presbyterian Church in Canada. In addition to the three year Degree and Diploma courses, plans for the future include additional courses in continuing and lay education in the Christian Education area. These will probably include evening extension classes for church school teachers.



Mother by Choice

by MARGO SIMONET

Her wails could be heard throughout the lengthy corridor. Her hands were curled into tight little fists and her cries pronounced her healthy lungs. Her brownish hair curled slightly against her dampened forehead. She was placed in my arms and as I had been told, she was beautiful. I was now a mother. The wait had been a long one yet everything but the "now" had been forgotten as we walked out of the adoption placement agency with a beautiful baby of our own.

We were to walk that road again, twice. The second time, we were blessed with a son. Soon after, another daughter followed completing our family unit.

"Was I born from your tummy?" and "Did you feel me move inside you?", are natural curiosities of children that help develop a rela-

tionship between child and parent, unless perhaps, that child is adopted. The adopted child is then confronted with some unknown mother who gave birth and, in the child's mind, mistakably forsook him.

For the next few years, life was much the same in our household as in any other. There were dental appointments, Parent-Teacher meetings, ballet classes, tonsillectomies, etc. In fact, the next event which I am going to relate is common to many families, but the overtones are different.

The quick rapping at the door warned me that something was amiss.

"Did you know that your daughter is running away carrying an over-sized suitcase?" queried the young teenager.

Running away? Could it be pos-

sible that this mere child who had just celebrated her sixth birthday, wanted to leave the security of a home in which she was loved?

After some coaxing and persuasion, our daughter released her firm grip on the suitcase.

"I'm going to find my 'real' mother and live with her," asserted the little voice quite adamantly. "She won't make me clean up all those toys."

* * *

The Christian home offers adoptive parents a clear-cut lesson in family relationships. Our children, like all young children, accepted simply God's love for all His children. In our early adoptive years, we chose to sponsor and still do, a young girl living in India. (We were to learn later that her father was a Christian minister but was unable to provide for his large family. Our children shared her letters and were happy to learn of her progress. The children were able to see that although we had never seen or known our foster daughter, she was loved and cared for. The natural ties of birth were not necessary. Through a power like osmosis, they were learning the values of spiritual relationships.

Love transcends all barriers be they race, color, creed or parental background. God's love for us was so immense that He provided us with a Saviour, His Son. And yet we are told and do believe we are all God's children. Hence we might consider that when we live accord-

ing to His Word, we become the "adopted" children of God and therefore brothers of Christ and all mankind. There is no greater honour bestowed on us than that of being "adopted" by God.

If children see adoption so beautifully planned by the Author of Life, how much easier it is for them to reason their circumstance when they come to the "age of understanding." How much easier for them and all children when they perceive that Jesus, who had been raised on earth by His parents, Mary and Joseph, felt compelled to sojourn at the synagogue to be "about my Father's business."

As a mother of choice, I realize that all my children's curiosities about their natural parents cannot be answered but if I am able to guide them, even in a small way, in their search for their Heavenly Father, I shall feel worthy of the responsibilities of motherhood.

THANKS

Thanks to all those Glad Tidings Promotion Secretaries and subscribers who are "getting the word around" about the MISSION information available in the Glad Tidings.

Welcome to our **new** readers! We hope that you are enjoying the magazine and finding it helpful. If you have any comments, pro or con, remember that the editor is always pleased to hear from you. This applies to all subscribers, of course.

THE VOLUNTEER CORPS

in an inner city ministry

The third and final in a series of articles on the various phases of work in which Tyndale House, Montreal, is involved.



A teen volunteer with children at Tyndale House.

Little Burgundy is an underprivileged neighbourhood, until recently, neglected by the rest of the City of Montreal. The population in the district is made up of people who are Black, French, Italian, Irish and English in background. Welfare and low-income families struggle to exist in a neighbourhood where the educational system uses teaching methods that

by ROBERT W. JOHNSON
Director,
Tyndale Neighbourhood House



are primarily geared for the middle-class society, where chronic unemployment means irregular and unpredictable incomes and where social involvement means fighting for one's human rights.

In the midst of these circumstances the Tyndale Team Ministry has searched for a way to reach, in a personal way, both the children and youth before they have become

trapped in the poverty cycle. Therefore, it has been important to carry out a well-organized afterschool and evening program to nearly one hundred children and youth with an intentional curriculum we hope may serve as "leaven" in broadening the life experience and expectations of these children and youth. This program has required nearly 125-150 university and high school volunteers throughout the year. The Tyndale Team has discovered that in this way some of the educational, economical and personal problems of underprivileged children and youth may be overcome. However, this volunteer resource tends to be at a considerable disadvantage because they are strangers to the parents and children of our neighbourhood.

Last summer a few local teens in the neighbourhood were interested in volunteering in the Summer Play Corps program, because they had considered it such an interesting happening the previous two summers. The teens were without money and experience, but as the Tyndale-St. George's Team wanted to have these local young people working in the program they applied for an Opportunities for Youth grant. This would allow the Tyndale budget money to be paid out to local teens so they could participate in a program within their own neighbourhood. When the federal grant was received fourteen local young people received \$150 from Tyndale-St. George's for seven

weeks of hard work in the Play Corps. In a sense, they began training to gain the necessary experience to participate in the rebuilding of the Little Burgundy community.

As the summer program drew to a close and the local teens had stayed with their responsibilities throughout the summer, the Tyndale Team asked the question, "How can this kind of local leadership development continue in the fall and winter?" It seemed possible that with experienced university volunteers returning to the fall program, the Team could include local teens from the Summer Play Corps in the fall and winter afterschool and evening programs. But, once again, the question arose as to how the young local teens might be given greatly needed financial assistance because they could not hold down a job and at the same time assist in the Tyndale parish program.

Working from a basic premise that "Tyndale congregation needs organic relations with leaders and peoples of other congregations": the Tyndale Team solicited support from a faithful sister congregation as a possible resource for the setting up of this leadership development program. The minister and congregation of Knox Church, Iroquois accepted the challenge last October to provide financial assistance for Little Burgundy teens so they could participate in the Tyndale Parish programs as assistant leaders. They would work with ex-

perienced university volunteers in developing their leadership potential. The university students for the past few years have been willing to commit one afternoon or evening a week, without pay, and be responsible to some of the social needs of a parish program among underprivileged children.

The goal for Knox congregation was set at \$500, a large sum for a small congregation with many other financial responsibilities. However, the campaign went on without dissent. On November 15 the congregation was able to turn over a \$500 cheque to the Director and Minister of Tyndale congregation who had gone ahead and recruited twelve local teens for the summer program to participate as volunteers in the fall and winter programs. The honorarium was presented to the local volunteers at the Teen Christmas party in December and most of the teens who had worked in the program from October 15 to December 15 had received \$30 each. This spring the women's group of Stanley Church, Westmount has contributed \$500 towards this same project.

One of the vital experiences that has developed in our work in the program of leadership development has been the volunteer services of five local teens as teacher assistants in the Christian Education classes on Thursday evenings. These young teens have been able to participate in the leadership of the Christian Education classes as well as experi-

encing both the historical and theological truth of the Christian faith. Quarterly workshops, weekly planning and evaluation periods have permitted a continual growth in the lives of these five local teens related to the Christian Education classes.

The integration of neighbourhood citizens, both adult and teens, into the Tyndale program has increased in the past year. This increase is due for the most part to the Tyndale Team working with residents in many community projects and providing a training program, whereby, local residents both teen and adult, might be trained as volunteers in specific programs. The local volunteer in our parish program at Tyndale has been given considerable preparation for this work.

The Tyndale Team usually begins preparing all volunteers with a training session lasting for three days and continuing with weekly planning and evaluation sessions with team members. The volunteers also participate in regular supervisory conferences. Finally, the volunteers are gradually placed in situations where they interact by themselves with groups to see how they operate. For example, a volunteer would be asked to take a group of children on the metro or bus to a local museum and stay with them and return to Tyndale House.

The Tyndale Team has attempted to maintain a verbal accountability with volunteers outside the neighbourhood. This is to say,

that the volunteers are asked to participate in one afternoon or evening program with a team of volunteers. If they do not work out then the arrangement is concluded with "Sorry and thanks for your time." The most effective volunteers are those who are not interested in "doing their own thing" or behave

in a "paternalistic manner" to ease a middle class guilt complex.

It is a great deal of work involving outside volunteers into an inner-city parish program. However, it is well worth our efforts when we have volunteers return each year to assist in our parish program.

HONORARY MEMBERSHIPS — 1971

Alexander, Mrs. John Durham, Ont.	Fraser, Mrs. Robert Port Colborne, Ont.	MacEwan, Mrs. William G. Goderich, Ont.
Andrews, Mrs. (David) Helen Oakville, Ont.	Geddes, Mrs. Gordon Durham, Ont.	MacDonald, Mrs. Alex. Howick, Que.
Arnott, Miss Mary Ottawa, Ont.	Gordon, Mrs. R. Russell St. George, Ont.	McBride, Miss Irene H. Toronto, Ont.
Bailey, Mrs. J. O. Shelburne, Ont.	Gray, Mrs. Fred (Susan) Toronto, Ont.	McCutcheon, Mrs. T. F. London, Ont.
Bond, Mrs. H. B. Toronto, Ont.	Greenhalgh, Mrs. John Hamilton, Ont.	McColl, Mrs. Violet Ottawa, Ont.
Boyd, Mrs. Lila M. Manotick, Ont.	Griffin, Mrs. C. E. Welland, Ont.	McIntosh, Mrs. T. London, Ont.
Braden, Mrs. E. H. Toronto, Ont.	Gunn, Miss C. Nichols Calgary, Alta.	McKibbin, Mrs. Ab. Wallaceburg, Ont.
Broadfoot, Mrs. Ross Guelph, Ont.	Hayes, Mrs. Maude Sarnia, Ont.	Milligan, Mrs. Carman Ottawa, Ont.
Burns, Mrs. R. B. Welland, Ont.	Holdsworth, Mrs. Fred C. (Viola) Toronto, Ont.	Morris, Mrs. Helen Nagle Ingersoll, Ont.
Carmichael, Mrs. Edna Pembroke, Ont.	Hutcheon, Mrs. Edith M. Hagersville, Ont.	Prowse, Mrs. S. E. London, Ont.
Caskie, Miss M. Toronto, Ont.	Jackson, Mrs. Andrew Ottawa, Ont.	Reid, Mrs. W. J. Dungannon, Ont.
Cooper, Mrs. Roy Toronto, Ont.	Johnston, Miss Helen I. Montreal, Que.	Richards, Mrs. Cyril Hamilton, Ont.
Dewar, Mrs. Donald Braeside, Ont.	Jones, Mrs. G. H. Regina, Sask.	Richards, Mrs. L. Hamilton, Ont.
Dewdney, Mrs. R. G. Hamilton, Ont.	Kirkpatrick, Mrs. W. J. Red Deer, Alta.	Rorison, Mrs. Alex Windsor, Ont.
Edmiston, Mrs. J. J. Montreal, Que.	Law, Mrs. Noble Dresden, Ont.	Rutherford, Mrs. Fred Campbellford, Ont.
Faris, Mrs. Alma E. Newmarket, Ont.	Lees, Mrs. (James) Jean Oakville, Ont.	Snider, Mrs. Jean Willowdale, Ont.
Fennell, Mrs. Evelyn Ottawa, Ont.	Ledingham, Mrs. George M. Vancouver, B.C.	Wallace, Miss Agnes Hamilton, Ont.
Feswick, Mrs. Muriel Ancaster, Ont.	Lindsay, Mrs. Wm. Montreal, Que.	Wallace, Miss Sarah Hamilton, Ont.
Firth, Mrs. Wm. Durham, Ont.	Marshall, Mrs. G. Montreal, Que.	Whitton, Mrs. Gordon St. Catharines, Ont.
Frame, Mrs. J. G. Welland, Ont.	Matheson, Mrs. J. E. Montreal, Que.	Wood, Mrs. Gordon Montreal, Que.
		Young, Mrs. Helen Willowdale, Ont.



Nine year old Gregory Keefe is getting the message through the earphones he is wearing. The message tells him if something is amiss with the way he is holding his head. This new electronic device is being developed for persons with cerebral palsy at the Ontario Crippled Children's Centre in Toronto through a grant from the Atkinson Charitable Foundation. In the picture with

Greg is Danny Blackford, a therapist.

Greg is a member of the Church School and attends church at Gateway Community Church, Don Mills, Ontario. He participates with the boys and girls in all the activities including dramatizing the stories. Everyone in the church knows Greg for his cheerful spirit and he is an inspiration to all who meet him.

OF GREG

There's one sure thing that's beautiful in life

Greg's smile

That lights 2 candles in his eyes.

Two votive candles

Lit to show his love

Of you, of life, of being,

Tho' his words come slow,

And slurred,

That smile

Quick as a flame,

And bright enough to warm the world;

It shares his friendship

With whoever comes his way,

Speaks more

Than most people say in a day

Of cold civilities.

Communicates directly

To the souls and minds of those

Who see it radiant.

Then there frees light

Their own bright candles,

So the moment shines

And, maybe,

Leaves with them

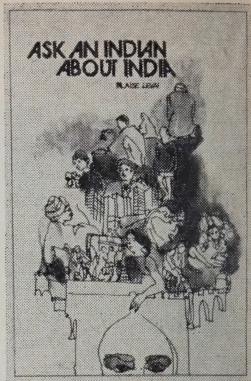
An afterglow.

— Sally Maddock

Mrs. Sally Maddock is a long time friend of the Keefe family.

1972-73 MISSION CONCERN

INDIA



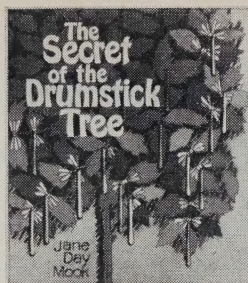
One sixth of the world's people

- “Does India really need the help of the Christian Church? Isn’t political and financial help all she really needs? What does the Church have to offer India today?”
- “Why is India’s position in the family of nations considered critical? Why is India being watched so closely?”
- “What is it in the philosophies of India that appeals to youth today? Why is there, particularly among youth, interest in yoga and other Hindu thought?”
- “Hasn’t the church failed in India? We hear about the internal quarrels in the church in India and we are disillusioned.”
- “Isn’t India a lost cause anyway? Anything we can do is such a drop in the bucket it’s just a waste of our resources, isn’t it?”

Have you heard such questions as these asked or asked them yourself? We hope that the programme packets available for all age groups will help to answer such questions and enable children, youth and adults to understand better and appreciate one sixth of the world’s people.

THE ADULT PACKET (\$2.25) can help women to develop new ways of looking at and acting on some of the critical issues voiced in the above questions.

The packet will include a book entitled *Ask an Indian About India* written by Blaise Levai who went to India to interview selected persons on specific subjects. The interviews deal with areas like government, women, hunger, education, culture and religion in an easily read, conversational style. Also included in the packet will be a 48-page *Guide on India for Adult and Youth Groups* based mainly on the reading book *Ask an Indian About India*. Besides completely outlining



six sessions the guide makes suggestions regarding worship and gives a list of other resources. Mimeographed material in the packet gives additional programme ideas and worship suggestions including prayer suggestions related to the Indian and Canadian workers in the Church in India. (Apart from the packet, *Ask an Indian About India* sells for \$1.75; the *Guide on India for Adult and Youth Groups* for \$1.35).

Minitrek to India (\$2.25) is the title chosen for the programme PACKET on India FOR TEENAGE GROUPS. Suggestions for five programmes entitled — "India at a Glance," "Meet the People," "Who Needs Schools?", "What's in a Faith?", "Who Rules?", based on resource materials in the packet have been prepared by Mary Lou Funston, along with an Introduction, a list of additional resources, recipes, and worship suggestions. The packet contains these suggestions; the resource book *Mother India's Children* by Edward Rice, in which Indian teenagers talk about

themselves and their country; a booklet *India* prepared by Information Service of India; notes about Affiliation with the W.M.S. and information about what financial givings can help to do. (The book "Mother India's Children" purchased separately is \$2.95.)

THE MISSION STUDY PACKETS (\$3.00 each) will include FOR COC a reading book *The Secret of the Drumstick Tree* by Jane Day Mook, which tells the story of how a new bull and a better kind of rice brought by an Indian Christian family changes things in a village in India.

FOR EXPLORERS a reading book *Come Inside India* by Marion Van Horne, *India from A to Z* with stories, puzzles and games; a guide for each age group and material on the Learning-Giving Emphasis on the Helen MacDonald School in Jhansi.

All packets will contain illustrated leaflets showing how to wear a Sari and the positions in a Sari dance which school girls in India like to do.

M. G. Abey Memorial Home Amkhut, India

by RUTH GUMAN and RAHAMAT KHUNJI

The M.G. Abey Home or 'Babies Home' as it is commonly known in our area celebrated its 40th Anniversary on December 30, 1971. Besides this brief history I would like to express the feelings of the people involved and share the joy of the Jubilee with you.

A special meeting was held in our Church. The Rev. Samuel Tezlo led in a period of worship of thanks reading from Deuteronomy Chapter 8. Verses of thought were 2, 4 and 5 explaining God's unchanging and everlasting love towards His people. He explained how the Lord God cared for His people during 40 years in the wilderness thousands of years ago and how He cares now in our times which is quite evident from the 40 years of Abey Home. He is the Lord God and we should have Faith, he said.

The oldest Missionary on the Field, Miss Mary Sherrick, was requested to say something about the Home. For the first time many young and old heard the history of the Abey Home. She told us that in the year 1927, Miss Robson, who had great love and sympathy for children accepted one boy and one girl to care for. She looked after them as well as possible. Today

both are living. Patrick is professor in Barwani and Ruth, who is married, has staff nurse training. People brought more children whose mothers had died. Now she had about six children in her bungalow.

This situation led her to think of the necessity of a permanent place for such children who will continue to come in future years. She communicated this necessity to her friends and others in Canada, and spoke of it when on furlough.

God was working His plans. In the Province of Saskatchewan there lived a long married childless couple who heard this news. Prayerfully they thought over this need and decided to do something. Mr. M. G. Abey died wealthy before the decision was taken, and since both Mrs. Abey and her husband had longed for children, Mrs. Abey decided to donate money for a permanent place for motherless and orphan children. She sent the money and in 1931 the building was ready to receive children. The building was dedicated and named after Mr. M. G. Abey. Mangal Singh and Musa were the first two boys received in this Home. During the 40 years since then, over 100 children have enjoyed its 'Motherly'

care. Today, there are 23 children in the Home. A staff of nine persons is engaged in this noble task. How pleasing it is to see that although Mr. and Mrs. Abey died childless and had great longing for ONE child, today there are about 100 boys and girls who feel they are Abey children. Not only that, but they have Mr. Abey's name spoken and recorded in place of their fathers' names.

The beauty of the festival was the old 'Mothers' who worked in the Home and the young 'Men' walking side by side in procession to the Church. For those who are now working in the Home and the little children of the Home, it was a great day of rejoicing. Every year

they have an Abey Children's Get-Together programme but this was a special one.

After a thanksgiving ceremony in the Church, everyone was invited to come to the Girls' hostel where a delicious dinner was arranged. Young and old played a few games before dinner. After the dinner, Miss Pauline Brown thanked the Old Mothers of the Home, guests and others who worked hard to make this happy occasion a real Jubilee Festival.

Do remember the Abey Home, its children and those who serve the children in your prayers so that they grow spiritually also as they grow physically in the M. G. Abey Memorial Home.

Rajesh and Silas of the Abey Home



OFFICERS' CORNER



Summer winds blow — and hauntingly on the breeze comes that most beautiful of melodies, “The Song of India”, and the far-off chiming of bazaar-bells. Imagination? Could be. Could be too that it is a W.M.S. Programme Convener searching out background for the W.M.S. new study series on **India**, on which some Groups will embark in September, some next January. **GROUP SECRETARIES**, (who have already received information on the India programmes) pass on the information to all **PROGRAMME CONVENERS** of Adult Groups. The book, “Ask an Indian about India”, gives the ideas of many people who live in that vast sub-continent, on government, through status of women to agriculture, to religions. A Study-Guide suggests programmes, resources, action projects. The work of the Presbyterian Church in Canada in India, on special mimeographed information sheets, is included. As we suggested last year for Africa, **PROGRAMME CONVENERS** and **MEMBERS** — keep snipping pictures and articles on India from newspapers and magazines. India is very much in the “now”. You will be much more in the “know”.

Summer winds blow — refresh-

ing still though the city creeps nearer — out at 50 Wynford Drive, Don Mills. The W.M.S. Book Room there is a busy place. Book Displays are coming back from **LITERATURE SECRETARIES**; being checked in; and thoughts given towards new Displays for the fall. The Blue Book (1971 W.M.S. Annual Report) is being parcelled up for mailing to Group Secretaries. (Note to SECS: **If** you receive two copies, do pass one along to other members.) Study materials are being packaged, ready for autumn action. And **maybe** — just **maybe** — one of you who reads this column has come in to say: “Have you a copy of ‘Fun and Festival’ that would give me India background for my Explorer Group?; or “Those discussion-starter plays by Myra Scovel, that were mentioned in the study-materials outline — could I use one of them in a C.G.I.T. Group?” A busy place!

Summer winds blow — and beckon. Group meetings end — the minutes are “taken as read” until September — Group Treasurers send in accumulated funds — holidays come and go, renewing in body and spirit W.M.S. workers and members.

Your Prayers are asked

- for the 1972 graduates of Knox College who are beginning their ordained ministry under appointment by the Board of World Missions — W. Ian MacPherson to First Presbyterian Church, Whitehorse, Y.T., and C. Morley Mitchell to St. John's, Kapuskasing and Knox, Cochrane, Ontario.
- for the young men and women, some forty in number, who are serving in summer student appointments across our Church, that they may be guided by His Spirit and that their ministry may be blessed of God.
- for all children and youth who share in Vacation Church School and Summer Camps that in all their activities they may become more certain of God's love and care.
- for the members of W.M.S. Groups that the summer months may bring not only renewed strength of body but to each one a renewal of commitment and concern for others.
- For the people being supported by bursaries from the Presbyterian Church in Canada during 1972/73. These people have been recommended by churches overseas for study in order to provide greater leadership strength in their work in their home country:
- **Miss E. George.** Miss George was recommended for study by the Lagos congregation in Nigeria. She will apply for work within the Presbyterian Church of Nigeria. Her study is in Ewart College and Christian Education. She will be entering her third year.
- **Mrs. H. K. Park.** Recommended by the KCCJ for study in English, to teach English as a second language in a secular school in Japan. Mrs. Park will be studying at the University of British Columbia from September 1972 to 1973.
- **Rev. J. M. Daniel.** He is recommended by the Diocese of Bhopal, Church of North India for studies in Christian Education. His place of study has not yet been decided.
- **Mrs. Louise Daniel.** Has been recommended by the Administrative Council for Christian Institutions of the Vindhya-Satpura area, Diocese of Bhopal, Church of North India. Mrs. Daniel will accompany her husband but expects to have some experience and observation in Public Health nursing.

(cont'd on next page)

- **Mr. Ogbu Kalu.** He has been recommended by the Synod of the Presbyterian Church of Nigeria for study toward a B.D. degree. Mr. Kalu will study at Princeton University, U.S.A.
- **Mr. I-Shin Wu.** He has been recommended by the Scholarship Committee of the Presbyterian Church of Taiwan for study in rural work in Japan. He will study at Tsulukawa Rural Institute, Japan.
- **Rev. S. D. Chipwangwi.** He is recommended by the Synod of Blantyre, Church of Central Africa Presbyterian, Malawi, for studies toward a B.D. Mr. Chipwangwi will study at Knox College, Toronto from September 1972.
- **Mrs. Mgbeke George Okore.** She has been recommended by the Synod of the Presbyterian Church in Nigeria for training to train Church Sisters. Mrs. Okore at present is expected to study at least one year at Ewart College, Toronto.

SYNODICAL GIVINGS

January-May 31, 1972

OBJECTIVE		1971	1972
\$154,435.00	Hamilton and London	\$38,606.69	\$39,438.67
160,756.00	Toronto and Kingston	32,300.00	31,100.00
22,536.00	British Columbia	5,194.68	3,932.20
76,761.00	Montreal and Ottawa	15,746.60	18,658.30
24,562.00	Alberta	3,366.07	2,923.75
11,555.00	Saskatchewan	2,252.61	2,329.03
18,954.00	Manitoba and N.W. Ontario ..	2,072.90	3,265.19
\$469,559.00		\$99,539.55	\$101,647.14

BOOK REVIEWS

CAUGHT WITH MY MOUTH OPEN by Winnie Christensen, Home Evangel, \$1.35.

This is an account of the ups and downs of a group of women who meet weekly for Bible Study. They study the Bible together and obey its leading. They pray together and all this leads to wonderful things in their lives. We hear about Rhoda who was helped to pass triumphantly through a serious illness; about Ellen, whose husband was in trouble with the law; about Nena and her struggle to give up smoking. It is exciting to learn what God is doing through the study of the Bible by these women of faith. In addition Mrs. Christensen gives helpful information on forming such a group in your own neighbourhood.

TO RESIST OR TO SURRENDER? by Paul Tournier, Presbyterian Publications — Chime Paperbacks, \$1.00.

Those who are fans of Paul Tournier, the Swiss physician, will enjoy this book of his. Every time we make a decision we decide whether "to resist or to surrender" — to say no or to say yes. Sometimes the decision is easy; sometimes it is difficult. We have many pressures which influence our thinking. How does our Christian faith affect our decision? Does God leave us free to decide? How can

we learn the will of God? Dr. Tournier provides some help in understanding ourselves and our problems.

SEE IT! DO IT! by David Ng, Friendship Press, \$2.50.

Attention members of **Young Women's Groups** and **Couples Groups!** Are you looking for ideas for programmes? This book — "See It! Do It! Your Faith in Action" by David Ng will give you material and ideas for several programmes. It is based on the mission theme of "Faith and Justice." The author helps you to understand and see faith and justice — its presence or its absence — in your own daily life and in the community around you. He encourages you to keep your eyes open for the needs about you. As you walk downtown, as you read your local paper, as you listen to the radio or watch T.V., you can be alert to social injustice. Each chapter in the book deals with a problem in the community or with the way in which some group is trying to help those in need. One chapter deals with newspapers and their methods of reporting and their influence on social change. You might like to ask a newspaper reporter or some one on the editorial staff to attend your meeting and discuss your questions with you.

To give your members an extra benefit from this book tell them the topic for discussion well ahead of time. Ask them to watch the local

paper for news items about the subject (e.g. housing, race relations, dishonesty, etc.) and bring the clippings to the meeting. Planning ahead should bring better group participation.

I LOVED THIS PEOPLE by Dietrich Bonhoeffer, Chime Paperbacks, \$1.10.

Excellent — as are the writings of Bonhoeffer — and not beyond the comprehension of the layman. Recommended for personal reading and reflection and also as a group study. Would suggest that portions might be read at meetings.

— Joyce Ferguson

Letter from Midland, Ont.:

“Our members have found the study on Africa informative, interesting and really enjoyable. We

have bought the Illustrated Map, pamphlet on Nigeria/Malawi, teaching pictures and six or more recommended books. We are using various picture displays with our map, bringing in news from the daily paper with information about Africa, and using suggested films and slides. We produced one play.”

PRESS SECRETARIES

PLEASE NOTE: We are very sorry that it is impossible for us to print accounts of presentations of Life Membership and Honorary Membership Certificates and Pins. There are a great number of these during each year in our groups across Canada and we do not have the space to include them in our news pages. A list of those receiving Honorary Memberships is printed once a year and the 1971 list is included in this issue on page 17.

GLAD TIDINGS, ROOM 100, 50 WYNFORD DR., DON MILLS 403, ONTARIO

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THE WMS AT WORK

SYNODICAL MEETINGS

Hamilton and London

Women and girls were involved in the meeting of the Synodical of Hamilton and London in Erskine Church, Hamilton. A skit "In Other Lands" presented by Sarnia Presbyterial brought out, through pictures and discussions, many facts about mission work in various areas of the world. Explorer girls and leaders used a TV format to illustrate their program and CGIT leaders from various churches in Hamilton told of the good points and the problems of the CGIT program in today's world and the need of support of women's groups, particularly in securing leaders. Mrs. W. E. McCutcheon, Treasurer, Women's Missionary Society, WD, spoke on the Board of World Missions and Miss Giollo Kelly of the BWM took as the title of her address "Making the Light Shine in Canada."

Manitoba and Northwestern Ontario

Review of annual reports of the Synodical of Manitoba and Northwestern Ontario at their annual meeting was done in the form of a schoolroom with three delegates being teachers and others pupils. Questions were asked and summaries of the various departments given by the pupils. Highlights of the Mission Consultation held in Waterloo were presented by Mrs.

H. T. Johnston, followed by the Mission Consultation films on the Caribbean and Japan. A panel made up of the Society Treasurer, a deaconess working in the presbytery, a worker at Flora House, an inner city worker and a synodical officer showed what some of the needs are, that help is available to local congregations, and how workers may be used to the best advantage. Workshops helped participants plan programs from readily available materials.

Montreal and Ottawa

Warm friendship and gracious hospitality were experienced by 87 members of the Montreal-Ottawa Synodical as they met at Westminster Presbyterian Church, Smiths Falls, Ont., for their annual meeting.

In following a request made last year that more time be allotted for spiritual refreshment, Mrs. Mariano DiGangi spoke at three sessions. Enlarging on the theme "Education and Enthusiasm" based on 2 Timothy 2:15, she strongly challenged the women — our need of God in daily routine living, our duty to serve God with joy, willing to be moulded by Him, and not forgetting our promises on becoming church members and WMS members. A review of departmental secretaries' reports showed increases in several areas.

Other interesting features were (1) a presentation "Involvement in Finance" conducted by Mrs. N. Dunlop with Mrs. W. E.

McCutcheon, Treasurer, as a resource person; (2) a "Twenty Question" quiz on the Board of World Missions conducted by Miss Doris Blaise refreshed memories on information found in Glad Tidings; and (3) Miss Margaret Boyd in a presentation "Time for Education" drew attention to some of the many sources of education. At this time Miss Kathy Bailie, a student at Ewart College, told of the training received at Ewart.

Toronto and Kingston

One hundred and sixty-one women registered for the annual meeting of Toronto and Kingston Synodical held in St. Andrew's Church, Lindsay. The theme "Opportunity" was developed by Mrs. S. A. Milne in the worship services. She said that opportunity is like an open door providing the way to do good unto all people. Opportunity is an open door for us to use our gifts, developing them and undertaking responsibilities with the assurance that Christ will give us the strength to do the job.

"Looking Ahead in '72" was the title given to workshops, and as a preliminary to dividing into groups for discussion several ladies took part in a playlet outlining a plan for visitation to encourage women to take more interest in the mission of the Presbyterian Church. Each group were asked to pretend that they were having a visit with a woman whom they would like to become a member of their WMS

group. A leader took the part of the woman to be visited and the rest of the group did their best to arouse her interest and desire to be a part of the WMS. Much enthusiasm and interest was evident and delegates were eager to try a similar visitation plan among the women in their respective congregations.

The Rev. Dr. A. E. Bailey, Senior Consultant, Christian Education, explained the organizational patterns of the Christian education system which is being set up and of which Miss Lois Powrie is part of the team. Six lady elders assisted the Rev. O. G. Locke, Minister of St. Andrew's, in a service of communion.

Saskatchewan Synodical

"And what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) was the theme of the annual meeting of the Synodical of Saskatchewan. It met in St. Paul's Church, Prince Albert. The guest speaker, Mrs. W. E. McCutcheon, Treasurer of the Women's Missionary Society, W.D., challenged the ladies to take seriously our work for the Lord. Taking Ecclesiastes 11:6 as the text for one address, she urged her audience to be sowers ready for the harvest and not cautious weather-watchers. The communion service on Saturday morning was followed by Bible study led by the ladies of Saskatoon Presbyterial, using the Parable of Covetousness as the topic. The

ladies of Moose Jaw Presbyterian presented the Advance Planning introducing the study booklet "For Such a Time as This". They selected the section "Mission in the Ecumenical Era" for their presentation.

PRESBYTERIAL MEETINGS

Superior

"We Must Serve" was the theme of the annual meeting of Superior Presbyterian held in Lakeview Church, Thunder Bay. Books available were reviewed and discussed, annual reports summarized, and group sessions on "Friendship and Service" studied ways in which we can be of service in the community.

Saugeen

Knox Church, Drayton, entertained the fifty delegates to the Saugeen Presbyterian Spring Rally. A highlight of the day was a dialogue "Looking Ahead in 1972."

Bruce-Owen Sound

"Eyes to see, ears to hear, hands to serve and an understanding heart" was the theme of the annual meeting of Bruce-Owen Sound Presbyterian held in Knox Church, Walkerton. Special speaker was the Rev. Dr. John Johnston of McNabb St. Church, Hamilton. Speaking on the theme, he reminded all that spiritual blindness is curable through the Cross. He pointed out that it is the duty of each of us to respond to the mis-

sion needs on our own doorstep, such as jails, shut-ins and nursing homes.

West Toronto

At West Toronto Presbyterian, President Mrs. J. Burnett pointed out the privilege that is ours because we know the Lord, and our responsibility to follow Christ's marching orders "Go ye into all the world." She showed colour slides of overseas mission fields and of Indonesia, Thailand and Afghanistan. Miss J. Grant, secretary for girls' work, urged members to support girls and their leaders, attending CGIT affiliation services and inviting the girls to special WMS events.

Resolutions Drawn Up By Montreal Presbyterian

More than 120 members and guests gathered for the open spring meeting of the Montreal Presbyterian held in Kildonan Hall, the Church of St. Andrew and St. Paul.

The Rev. Earle Roberts, Assistant Secretary, Board of World Missions, gave an informative and hopeful address on the church in Nigeria and Malawi.

Two resolutions were drawn up by the Presbyterian: one on the lowering of bus fares for Senior Citizens of Montreal; the other in connection with the possible expropriation of the Chinese Presbyterian Church in Montreal for construction of Federal Government office buildings.

Letters regarding these resolu-

tions were sent to: Mayor Jean Drapeau, Montreal; The Hon. Claude Castonguay, Minister for Social Affairs, Quebec; the Hon. Bernard Pinard, Minister of Public Works, Quebec; and the Hon. J. E. Dube, Minister of Public Works, Ottawa.

An invitation was issued by Miss Lois Cook, deaconess, to an "open house" at Tyndale House.

Girls Make Banners For Presbyterial

Girls from C.O.C., Explorers and C.G.I.T. of Montreal Presbyterial were asked to make banners for display at the annual meeting of the Presbyterial. Several C.G.I.T. and Explorer groups participated and many excellent banners were displayed. For the most part these were individual expressions on the part of the girls, as to what they considered the most important things in life. Using paints, felt, wool, etc. they depicted such things as: Parents, friendship, love of justice, trust — e.g. a hand holding a squirrel, or a bird; God's creation, how different each of God's creation is — using snowflakes etc.

A Week of Mission Emphasis At Wychwood, Toronto

On April 16, Wychwood Church, Toronto, observed Mission Sunday, but preparations were made the week before for Sunday, April 9, when the vestibule of the Church was beautifully decorated with large posters, depicting missionary

work on overseas and national fields. Posters on the National Development Fund, one with a breakdown of the Budget Dollar and one showing Wychwood givings over the past three years were also displayed. Free missionary literature was distributed to the congregation as they arrived. Great interest was taken in a table showing the Christian Outreach of the Women's Association — knitted shirts for babies in India and Pakistan, white hospital gowns made from men's shirts for patients in hospitals around the world, scrapbooks made with Christmas Cards for Save The Children and used postage stamps for the Leprosy Mission.

An insert was placed in the Calendar for April 9 — a release on the Rev. Earle Roberts, who was the speaker at the Easter Thankoffering Meeting on April 12, jointly sponsored by the Agnes Patterson Evening Auxiliary and the Goforth Afternoon Auxiliary. Spring flowers decorated the tables and posters of mission work in Nigeria and Malawi were on display. The Rev. Earle Roberts, in an inspiring address, spoke of his work in Nigeria prior to and for some time during the war and of his recent visit, when he could compare conditions. He also spoke of the work just beginning in Malawi. Refreshments were served and those present had the opportunity of discussing with Mr. Roberts conditions in Nigeria.

Then came Mission Sunday, April 16. The poster display was

still being admired in the vestibule. Again free missionary literature was distributed, this time including green "Go-Go" envelopes, each containing 12 cards — seven dealing with Christian Outreach in Canada and five with information regarding overseas fields. An insert was again placed in the Calendars, entitled "The Christian Church needs you, Wychwood Church is counting on you, You've got a lot to give."

At the morning service, Mrs. J. M. Burnett, President of the Women's Missionary Society, WD., gave an interesting and most informative address on the theme "Christian Discipleship in Mission". The Choir presented special Missionary music — a solo by David Marshall "One World", an anthem "Send out Thy Light", and a Men's Chorus "Tell Someone about Jesus".

After the service, lunch was served in the Church School Room by the men of the congregation, assisted by some members of the Women's Association. After lunch, the Rev. Joseph Muchan, assisted by Mrs. Burnett, spoke of the National Development Fund and explained the importance of supporting it and also its purpose and uses. They also explained the Budget breakdown and finally the givings of Wychwood in the past three years, stressing the need for increased givings. A lively discussion followed in which many questions were asked and answered and much interest shown.

On Sunday evening, a goodly number were present for a brief worship service, followed by the showing of two missionary films, one on our National work at Sauble Beach and one on our work in Taiwan.

The full week of missionary emphasis, with two Sundays included, made quite an impact on the congregation, whose outlook was widened to include the whole world as our mission field as well as our work here in Canada and in part in Wychwood Church. The feeling is that much more interest in the Missionary task of the Church was engendered and as this was the objective of Mission Sunday, we feel that it was a success.

—Mrs. K. Philp

Joint Meeting In West Vancouver

"How to read the Bible" was the topic of the talk by Mrs. F. R. Werts, Secretary for Evening Groups of Westminster Presbyterian, at a meeting of West Vancouver WMS. Members of the Prayer group and the Ladies Aid also attended. The Ladies Aid and the WMS group jointly planned a tea and bazaar, a portion of the proceeds to go to the women of Nigeria to buy goats.

Three Mission Groups Held Joint Activities

On Sunday, April 9, in Ottawa, the St. Giles Guild, Young Women's Auxiliary, and St. Giles Auxiliary to the W.M.S. joined for an

Easter Thankoffering meeting, with Capt. Ronald Dicks of the Church Army (Anglican) as guest speaker. His message, "The Outreach of the Church in the Community," stressed the need for love and freedom from the conventions and fears which hem us in, if we are to reach others. "If we are really committed, and ask God to fill us with the Holy Spirit, tremendous things can happen; it can be a contemporary Pentecost," he said.

On April 30, "World Mission" was the theme of the Sunday morning church service arranged by the three mission groups. Miss Margaret Boyd gave the address and members of the three groups participated in the service.

Reception for Mrs. Nicolson

Calgary Presbyterian hosted a reception in Chalmers Church, Calgary, for Mrs. Murdo Nicolson, wife of the Moderator of the General Assembly. Mrs. Nicolson spoke of the wonderful fellowship she had enjoyed in visiting congregations across Canada this past year. "The Messengers", a young singing group from Knox Church, Calgary, entertained with several musical numbers.

New Hymnbook in Taiwan Assisted by Memorial Fund

When Mrs. Rhoda Christina Grace, longtime member of the WMS group of Strathcona Church, Edmonton, and an active participant in all aspects of Church life,

died in October 1971, memorial funds were set up by the congregation and by the WMS group. Early this year the WMS group forwarded \$174 from "The Rhoda Christina Grace Memorial Fund" to the General Fund to be used "in the work being undertaken by Miss Isabel Taylor in Taiwan — preparing a new hymnbook in the language of the people of that country."

Peterborough Presbyterian Spring Rally

"We Must Serve" was the theme of the Peterborough Presbyterian Spring Rally held in St. Andrew's Church, Campbellford, Ont. Miss Maude Ellis, who is an ordained minister of the Pentecostal Church and has made four evangelical missionary journeys around the world, showed slides of Africa and told of the Christian work being done there as well as some of the great physical and spiritual needs of the people. She told of the Communist literature in their own language being made available to the African people and of the urgency of Christians to serve and to give to them.

Japanese Theme At Luncheon

Spring is welcomed with many celebrations in Japan. One of these is the Hanami Festival, a time for looking at the blossoms and flowers, which was chosen by the Afternoon W.M.S. group of Fairview Church, Vancouver as the theme for their Easter luncheon.

Blossoms, Japanese dolls and curios helped to dispel the greyness of the weather outside and gave the church hall a feeling of festivity. Mrs. Herbert Fisher, in traditional Japanese costume, completed the picture. Mrs. Fisher spoke of the work she and her husband carried on during their many years of service with the Overseas Missionary Fellowship in Sapporo, Japan.

Over the years a bond of fellowship has grown between the congregations of the Morning Glory Church in Sapporo and Fairview in Vancouver. They have exchanged photograph albums containing snapshots of the activities of each congregational group as well as information about outstanding members.

The members of the Afternoon W.M.S. group of Mount Pleasant Church joined with Fairview for this special occasion to honour Mrs. M. D. McPhee, a long-time member of the W.M.S.

Associate Members Plan Meeting of Group

Miss Lillian Reay, Senior Citizen Visitor, Board of World Missions, told the members of the Anna Cooper WMS group of Willowdale Church, Willowdale, Ont., at their May meeting, of the needs and challenges of visiting in nursing homes. Associate members, who number over 60 in the Anna Cooper group, together with the Associate Members Secretary, planned the meeting and carried

out the program. Small gifts for senior citizens were given to Miss Reay by the members, and the CGIT and COC had made colourful scrapbooks for elderly people which they presented to Miss Reay. A report on the Milk Fund indicated that as of April 30 fifteen parcels of Milk Powder have been sent this year to the Abey Home and the Helen MacDonald School in India. A total of 166 parcels of milk have been sent to India by Willowdale Church during the past five years. One parcel makes 36 quarts of milk.

Family Mission Night At Trinity, Victoria

A family Mission Night was held recently at Trinity Church, Victoria. The Busy Bees COC presented songs and puppets and the Explorers took part in singing with the CGIT. Explorers were presented with seals by their leaders and Miss Carol Fraser, CGIT, received the second year seal for her Junior Membership. Special speakers were Melody and John Kennedy who have worked in Ghana with CUSO.

Cassette and Slides Used At Africa Program

The Dorothy Lukes Evening group of Knox Church, Midland, Ont., writes regarding the cassette and slides "Times are Changin'": "The slides are a clear bright colour, the synchronization of tape and slides was no problem . . . we made an African room for the pro-

gram. Used African violets in several areas, bright coloured cloths on all tables. . . We had a table on the one wall under our map of Africa on which was a bright coloured cloth, a violet, and a display of articles from Africa. At each end of the table sat a group member in African costume. They sold African recipes for talent money (5c). We had many pictures on the wall . . . missionaries . . . 'Teaching about Africa with Photos' with explanatory paragraphs typed and attached to each." Lunch was banana bread, peanut butter cookies and peanuts served buffet style. The program included an interview type introduction to the study "Change and the Church," a skit "Whose Manners are Better?" and a duet of two African songs.

Speaks to Willowdale Congregation and SS

"In the Garden" was the theme taken by Mrs. Rosabelle Thangiah of India as she spoke at the morning service of Willowdale Presbyterian Church, Willowdale, Ont., on April 9. It was the WMS Thankoffering service and the sanctuary was well-filled. The CGIT members were ushers and the Explorers presented special music during the service. A member of the Anna Cooper WMS group, Mrs. R. MacDonald, read the scripture from Romans 10.

Mrs. Thangiah captured the attention of the congregation as she told of her life in India where she

worked in Dr. Graham's Homes in the mountains before her marriage and later at Madras Christian College. She came to the United States with her husband two years ago and will be returning to India in a year's time, when he has completed his studies. She referred to the various areas of Christian mission work in India as gardens and spoke of how she herself, at a crisis in her life, prayed for faith and her prayer was answered.

On the same day Mrs. Thangiah met with the church school children at Willowdale and told them of some of the customs in her country and of a Sunday School which was recently organized in the high school in Vellore where her 13-year-old daughter is a student. The money for starting the Sunday School was given to Mrs. Thangiah by a group to whom she spoke in the United States.

Niagara WMS and PM Meet Together

The WMS of Niagara Presbyterian and the PM Niagara Council pooled their various talents and resources for a meeting together to discuss the issues arising from the World Mission Consultation of 1971. A presentation on "Your Church — Its Task" was made by the Rev. Dr. F. G. Stewart, the Rev. Dr. J. A. Johnston, Mrs. Johnston, and Miss Pat Hanna. Audio-visuals were used and group discussion followed. Because of this introduction, representatives from

the congregations in the presbyterial will be of greater assistance to their congregations when serious study of the World Mission Task Today is undertaken by them.

* * *

A large number of men, women and young people are "doing things" about the National Development Fund Campaign.

Several congregations have sent in pledges this year and will continue to contribute until their congregational goal is reached. The latest of these is St. Andrew's, Port Credit as of May 15, 1972.

Many Toronto congregations have asked for and received "Mite" boxes for the participation of people, young and old, who find them the convenient way to give.

Some young people from East and West have signified their intentions to write essays for the National Development Fund — prizes of \$50, \$30 and \$25. Information is available from congregational Chairmen. — James Alan Munro

Men's Conferences

One hundred at Truro, N.S., 133 at Ottawa, and 186 at London, Ontario, were the attendance figures of the three conferences of the National Committee of Presbyterian Men held in May.

Rev. Dr. Mariano Di Gangi was theme speaker at Truro, and the Rev. Desmond Howard on furlough from India also spoke. A group of four men from Westville, N.S., with Rev. Cedric Pettigrew provided

very fine instrumental music and led in the singing of gospel songs.

Rev. Dr. Dillwyn Evans, Rev. Paul Scott and Messrs. Douglas Stephens and Douglas Johns spoke at the London and Ottawa Conferences. Rev. Jack MacIntosh on furlough from Japan, also brought a message at the Ottawa Conference. The theme "Restless Youth . . . Seeking a Faith" was dealt with at all three conferences and the young men made very significant contributions to the presentations and discussions. The husband and wife team of John and Judy Bailey gave their witness in song at Ottawa and the Youth Ensemble of St. Andrew's Islington provided messages in word and song at London. Members of the National Committee of Presbyterian Men and the various Presbytery Men's Work Committees provided leadership.

Looking Ahead

The Men's Work Committees of the Western Synods are planning a Fall Family Conference at Banff, Alta., Sept. 29-Oct. 1. The speakers will include the Rev. Harrold Morris of First Church, Regina and Mr. Dennis Clarke and his wife Gladys who have recently returned from West Pakistan, Egypt, Tunis, Algeria and Morocco.

They will be dealing with the Conference theme "Restless Youth . . . Seeking Faith". The women of Western Canada are urged to participate in this event along with their families.

THE CHURCH IN THE WORLD

Science Must Learn About Creation

It is the business of science to learn more about creation as religion seeks to learn more about the Creator according to Dr. Wernher von Braun, the man who designed the awesome V-2 rocket in World War II.

"The idea of an orderly universe is inconceivable without God — the grandeur of the cosmos confirms the certainty of a creation," the scientist says. "One can't be exposed to the law and order of the universe without becoming aware of a divine intent. There are those who argue that the universe evolved out of a random process, but what random process could produce the brain of a man or the system of the human eye?"

The German-born scientist, who says he served in Hitler's army only because drafted . . . that he hates war, also says: "God has a moral purpose which is being worked out

on the stage of this planet. One of God's greatest creative risks was to endow man with free will. But when God decided to visit the planet earth to see how men were doing with the free will He had given them, they nailed Him to a cross."

He says if Christ were among us today He would encourage scientific research to gain understanding of His universe."

Sees Jesus Movement Declining After 1971 Peak

The popular Jesus Movement which sprang to national prominence one year ago has reached its peak and is now on the decline, according to Dr. Sam Wolgemuth, president of Youth for Christ International.

Dr. Wolgemuth said the Jesus Movement had been beneficial in creating a climate in which youth were looking for a deeper kind of experience than they had found in it.

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In Remembrance

Name	Church	Presbyterial
Mrs. Ethel Agnew	Knox, Alliston	Barrie
Mrs. Wm. Kerr	Jubilee, Stayner	Barrie
Miss Sadie McQueen	Jubilee, Stayner	Barrie
Mrs. R. L. Davidson	Knox, Acton	Brampton
Mrs. C. M. Kent	Knox, Oakville	Brampton
Mrs. M. G. Currie	Knox, Carberry	Brandon
Mrs. Elizabeth Suttie	Zion, Wellwood	Brandon
Miss Bertha Winters	Glenview, Toronto	East Toronto
Mrs. Arnold Marshall	Knox, Guelph	Guelph
Mrs. John H. Wilson	St. Andrew's, Armstrong	Kamloops-Okanagan
Mrs. John Ferguson	Presbyterian, Wick	Lindsay
Miss Ethel M. Wren	St. Andrew's-Chalmers, Uxbridge	Lindsay
Mrs. M. Adella Campbell	Burn's, Mosa	London
Mrs. Charlotte Hawthorne	St. John's, Medicine Hat	Macleod
Miss Christina Carrick	Presbyterian, Lucknow	Maitland
Mrs. Ross MacMillan	Presbyterian, Lucknow	Maitland
Mrs. Mary Wayne	St. Andrew's, Lachine	Montreal
Mrs. W. J. Moffat	St. Mark's, Moose Jaw	Moose Jaw
Mrs. M. Bacon	Presbyterian, Chippawa	Niagara
Mrs. W. P. Gillespie	St. Andrew's, Welland	Niagara
Mrs. L. B. Spencer	St. Andrew's, Welland	Niagara
Mrs. Velma Kennedy	Presbyterian, Innerkip	Paris
Mrs. Edith Osmond	Presbyterian, Innerkip	Paris
Mrs. R. B. Nelles	St. Paul's, Port Hope	Peterborough
Mrs. L. Carroll	Paterson Memorial, Sarnia	Sarnia
Mrs. Dawson Marshall	Knox, Normanby	Saugeen
Miss Gladys Melville	Knox, Palmerston	Saugeen
Mrs. James Erskine	Knox, Monkton	Stratford
Mrs. Maitland Fisher	Knox, Listowel	Stratford
Mrs. Ken Craig	St. Andrew's, New Liskeard	Temiskaming
Miss Maude Crammond	Bonar-Parkdale, Toronto	West Toronto
Mrs. Grace MacLennan	Kildonan, Winnipeg	Winnipeg
Correction, April "In Remembrance" Listing:		
Mrs. Elmer Zinn	Knox, Belmore	Maitland
Mrs. Wm. Simpson	Presbyterian, Lucknow	Maitland

Books for

Summer Reading on the Concern for 1972-73 "India — One Sixth of the World's People"

Familiar Titles now in Paperback

Dr. Ida by Dorothy Clarke Wilson, Hodder and Stoughton, \$1.65
first published in 1960.

The inspiring story of Dr. Ida Scudder of Vellore, fifty years a medical missionary in India.

Take My Hands by Dorothy Clarke Wilson, Hodder and Stoughton, \$1.65
first published in 1964 is described on the cover as the story of a brilliant young surgeon Mary Verghese of Vellore, who overcame a devastating physical handicap.

Ten Fingers for God by Dorothy Clarke Wilson, Hodder & Stoughton, \$1.65
first published in 1966 is described by the Expository Times as "A fascinating record of the life of Paul Brand, the distinguished orthopaedic surgeon, who has pioneered as a bone specialist in the surgical treatment of the hands and feet of leprosy patients . . . a notable book."

Another Interesting Biography —

Future Maker in India — The story of Sarah Chakko by Marie Louise Slater, \$1.50
first printed in 1968, Friendship Press.

"A gifted teacher and born leader, Sarah Chakko gave her students at Isabella Thorburn College, Lucknow, India, a great legacy: her ideal of poise as a sense of proportion, of appreciation of relative values, both material and spiritual. She was one of the six presidents of the World Council of Churches — the first woman and first Indian thus honored.

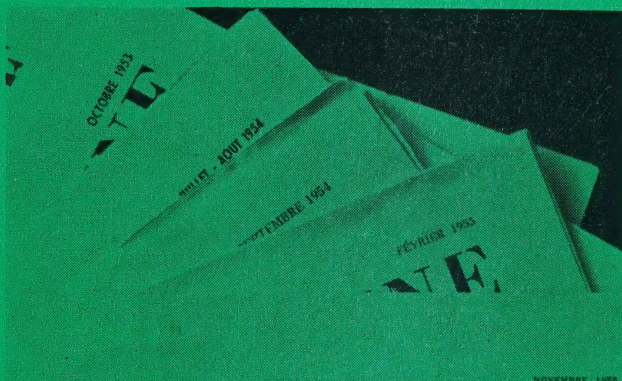
Background Information:

India, Yesterday and Today, edited by Clark D. Moore and David Eldredge, .95
Bantam paperback.

A very good background book on India, offering Indian views on many topics of concern. The book is divided into four sections — Traditional India, British India, The Indian Nationalist Movement and India Since Independence.

Available from W.M.S. Book Room, 50 Wynford Dr., Don Mills 403, Ont. (With orders of \$5.00 or less, please send cheque or money order made payable to W.M.S. Book Room, and add 10c per book to cover postage and parcelling).

GLAD TIDINGS



NOVEMBRE 1925

CHRÉTIENNE

"Je suis le Chemin, la Vérité, la Vie" (Jésus)

EGLISE PRESBYTÉRIENNE OU RÉFORMÉE AU CANADA

LA VIE
CHRÉTIENNE
(pp. 20)

la vie de Martin Luther

IL PAR DES RAISONS EN
LES PAYS ET LES CON-
TACHES SOUVENT ET
ADROIT. JE NE PUIS RE-
TIRER AUTORITÉ, JUSQU'A
JE L'AI MAINT CONVINQUÉ
DE NE PAS ÊTRE VÉLO-
CE. JE NE PUIS NI NE VEUX
ME RENDRE QUE JE SOIS A-
CHETÉ A LA CONSCIENCE
D'UN HOMME. JE NE PUIS
MÊME, JEU ME SOIS EN

DE LA RÉFORME ÉTAIT
J'AVANCE, J'AVAIT ÊTRE SE-
RÉFORMÉE.

* Dans les mois qui suivent il est re-
tenu au château de la Wartbourg où
il traduit la Bible en langue allemande
dans un style plein de vigueur et de
fécondité.

* Dans les années qui suivent il se
fait le défenseur de la Réforme.

* Le 18 février 1546, il meurt dans la
paix sans que sa piété et sa confiance
en Dieu ne l'abandonnent un seul ins-
tant. Son ami Juste Jansz lui demande
s'il croit fidèle à la doctrine qu'il a
prêchée et il répond d'une voix forte:
"OUI", puis il s'endort.

*"Regardez au Rocher
d'où vous avez
été taillés"*

Chaque année revient dans le calen-
drier ecclésiastique l'anniversaire du plus
formidable événement qui a bouleversé
le vieux monde occidental du Moyen Â-
ge, et dont les résonances n'ont pas encore
été effacées et dépassées et nos des-
cendants. La Réforme est un événement
car de Martin qui a tout remis en ques-
tion, atteint les églises romanes-
cistes qui ont contrecarré les révoltes, et
qui a mis à jour, pour des siècles, le ro-
cher, non seulement de la conscience
humaine réformée, mais d'une foi ré-
formée, réformée, réformée, réformée.



GLAD TIDINGS

AUG.-SEPT. 1972

Vol. XLVIII

No. 7

Editor

Laura M. Plummer

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Published Monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group

Glad Tidings Secretary.

Individual subscribers may
order direct from

Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

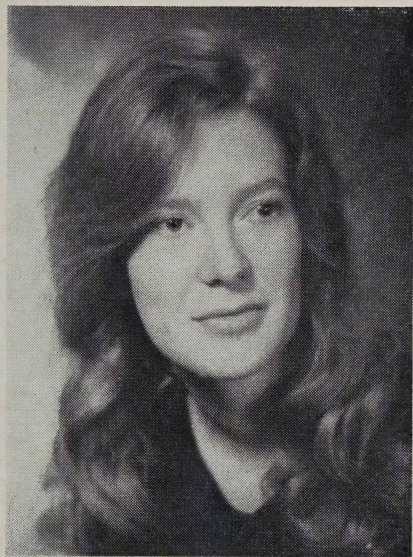
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Opinions expressed in articles
in the **Glad Tidings** are not
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Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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The Editorial Committee takes pleasure in introducing to you Mrs. Laura Plummer, the new editor of the "Glad Tidings". Mrs. Plummer is a graduate of Ryerson Institute, Toronto, where she was an outstanding student in their course in Journalism. Mrs. Plummer's father, Brigadier Pierce, is an officer in the Salvation Army. During her youth Mrs. Plummer has lived in various places in Ontario, Manitoba, Saskatchewan and Alberta. We ask you to remember Mrs. Plummer in your prayers as she takes up her new position on August 1st.

EDITORIAL CHANGEVER

It was with regret that the members of Council Executive accepted the resignation of Mrs. Helen (Proudfoot) Young, Editor of the "Glad Tidings". Mrs. Young has served the W.M.S. in this capacity for five years. During that time the magazine has become a strong educational tool for mission. Our horizons have been widened and we have learned much about the work

of our own church and of the world-wide mission. More people outside the W.M.S. membership are reading the magazine and this is good.

We wish Mrs. Young success and happiness in the years ahead and say a heartfelt "thank you" for her devoted service.

Mary Peckover,
(Chairman, Editorial Committee)



MISSION to the CITIES

by MURRAY L. GARVIN

A few years ago a book was published in Taiwan entitled "Faith That Moves Mountains". It was the account by Dr. George Vicedom, a German missionary anthropologist, of his study of the mountain tribal church in Taiwan, with recommendations for new emphases in evangelism and service. In it he observed the beginnings of a trend for the tribal people to leave their mountain villages and move to the cities and towns on the plains. He strongly urged that the Church prepare to minister to these people. This study was made fifteen years ago, in 1957, and the intervening years have proven the accuracy of Dr. Vicedom's observations. Great

numbers of the mountain people have moved to the plains, to seek work in the industrialized cities, to study in the better schools or the colleges and universities on the plains, or because of marriage to plains people.

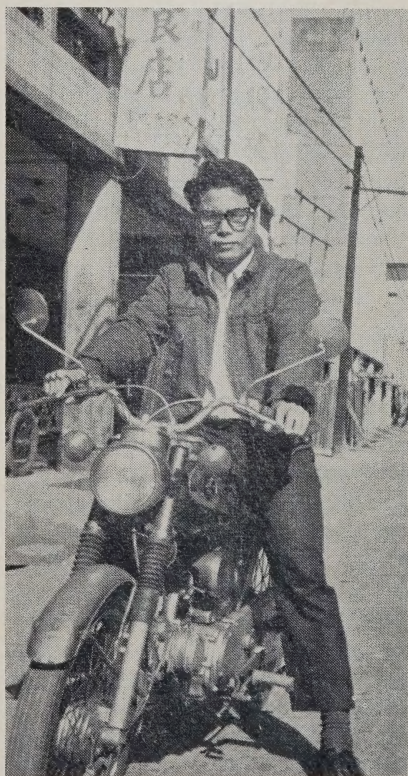
And over the years, the Church has tried to meet the needs of these migrant people. Their problems are many. The most obvious is economic. They usually work as unskilled labour in factories, construction or mining, with poor wages, and bad living conditions. Without training they are unable to find better employment and thus raise their living standards. The wives, if they had the skills, could occupy them-

selves with handicrafts which would not only provide extra income but also add more interest and meaning to their lives. Students also have much difficulty in finding decent accommodations at rates which they can afford. Many young people go to the cities and towns with great hopes of a bright new future, only to be disillusioned and frustrated in their attempts to improve their living conditions. Some return to the mountains, regarded as failures. Others become involved in crime, and many girls end up trapped in a life of prostitution.

But even for those who succeed in the cities and towns, life is difficult and often lacking in meaning. And very often being uprooted from their former culture and relocated in a strange one is a very upsetting process. This is true both emotionally and spiritually. In the old tribal religions, when one moved from one location to another he left his ancestral gods behind. For some reason, perhaps because of inadequate teaching, some of this seems to have carried over into the Christian Church. When many of the mountain people leave their villages, they leave their faith behind. Unless the Church makes a concerted effort to follow them up, they become lost. They fail to relate to the Presbyterian churches on the plains, which mostly use the Taiwanese dialect, a language which they do not understand. Unless they join a church of some other denomination which uses Mandarin (the Na-

tional dialect which the younger generation understands) they quickly lose all contact with the Church. The fact is that the Church, which proclaims the Living Christ, Who makes men whole and gives real meaning to life, is the one institution which could meet their needs.

And the Church has recognized this responsibility and opportunity. In 1966 a start was made at ministering to the needs of tribal mi-



Hu Ayeh, Director of the Centre

grants. In April of that year the Mountain Work Committee opened the Taipei Mountain Service Centre, directed by a Taiwanese pastor. The same summer two pastors of the Amis tribe were appointed to minister to the mountain people in the Taipei-Keelung and Kaohsiung areas — the two largest urban industrial centres of Taiwan. Until 1971 these three have operated independently, but they are now co-ordinated under a new Urban Work Committee.

The programme of the Service Centre has developed over the years. Its facilities include a hostel for tribal people who need short-term accommodations in the city, while visiting friends, attending to business, looking for work or permanent lodging. It also serves single girls who work in the city and have difficulty finding a place to live. The mountain people find this a very important service of the Centre. In addition there is a hostel for 23 university and high school students, who also would find it difficult to secure good quarters at reasonable cost.

The first director of the Centre, the Rev. Wu Ming-hsiung, after serving for four years, during which he laid the foundations of this work, was granted leave of absence to take further studies in urban ministry in the United States, where he is at this time. The present director, Mr. Hu A-yeh, is of the Amis tribe, and was graduated in 1971 from Tainan Theological Col-

lege. He spends much of his time assisting and counselling these students, and seeks to create the kind of Christian environment they need for studying and living in their new urban situation. In operating the transient hostel he is assisted by a tribal woman, and here too their concern is to help the mountain people meet and solve the problems they encounter in the city.

The director is constantly involved in employment counselling, helping solve legal problems, and other such types of assistance, as well as carrying out the regular programme of worship services in the Centre. In the earlier stages of the development of the Centre an experienced employment counsellor was on the staff and assisted many tribal migrants to find employment. In recent years as the government has established agencies for this purpose, and many tribal people also find work through relatives already working in the cities, the need for this service has decreased and since January 1972, the counsellor is no longer working at the Centre. Those people who do request employment help are assisted by the Director himself.

Another important member of the Centre staff is a woman evangelist, Lawa Nivan, of the Tayal tribe. Although an elderly woman, she has an active ministry particularly among tribal women in the city, visiting them and conducting family worship, open to all the tribal people in the area. She also



Approaching the new student centre

helps many tribal people obtain medical help at the Church's Mackay Memorial Hospital, located nearby.

Over these years the work of the Amis pastor in the Taipei-Keelung area, the Rev. Yen Ming-fu, has produced many fine results. There are now four organized congregations, and ten preaching points in various stages of development in the area. They have organized themselves into a District Association. Recently they have established a committee with representatives from the various tribal groups involved, to operate several vocational training programmes. These programmes, funded by special grants received through the World

Council of Churches, will provide training for better employment for tribal young men, and handicrafts such as sewing and the operating of knitting machines, which will give the women new home industries. These are all being planned and carried out by tribal migrant people themselves.

This year, just six years since the Taipei Service Centre was started, another important new step is being taken. In April the Student Hostel will move into attractive new quarters just purchased in a new building located in the centre of Taipei, more convenient to the colleges and schools, and able to accommodate over forty students, with lounge, chapel and recreation space, as well as bright well furnished rooms. This will greatly strengthen the ministry to students in Taipei.

This urban ministry is by no means limited to the Taipei area. Five churches have been started in Kaohsiung city, one in Taichung City, and several in small plains towns located near the mountains. A Service Centre has been established in Kaoshiung, and another is projected for Pingtung, another city in the South. In addition, over ten student centres have been set up in different plains towns, to meet the needs of hundreds of mountain students who have come out from the mountains to study in the better elementary and high schools of the plains. Many of these have regular worship services in various tribal

Continued page thirty-six

GENERAL ASSEMBLY

The New Book of Praise

The task of revising the Book of Praise was assigned to a special committee by General Assembly eight years ago.

"After eight years of careful study in the vast literature of hymnody, your committee would like to testify to a profound sense of guidance of the Holy Spirit in all our endeavours," reads the report of the committee to the 98th General Assembly.

Mrs. J. M. Burnett, President of the Women's Missionary Society, WD, said "Truly this has been a labour of love on the part of so many churchmen and musicians who have given most generously of their time and ability in order that the responsibility committed to them might be fulfilled."

The new hymn book contains a high percentage of the old favourite hymns and psalms which appear in the present book. To these have been added a wealth of hymns and tunes from many sources as well as a number of new hymns and tunes.

One of the new hymns "To God The Lord" was written by Helen L. Goggin of Oakville, Ontario. Miss Goggin graduated from Knox College with a B.D. degree in 1965 and since then has served as Director of Christian Education in Knox Church, Oakville.

She wrote the hymn for a service of contemporary worship in Knox Church in March 1971. After the service, Mr. Alan Cowle, the organist and a member of the committee working on the Book of Praise, asked Miss Goggin if he could show the hymn to the committee. It was not possible to obtain permission to use the tune for which it was originally written, so Mr. Carman Milligan of Ottawa wrote the tune which appears with it in the new Book of Praise. Miss Goggin says "I like the tune more each time I hear it and hope that the hymn will be enjoyed by the church as a whole."



Miss Goggin and Mr. Cowle

In speaking of the new Book of Praise generally, she says "My impressions of the new hymns are very favourable. I am most enthused about the beauty of the words and tunes — for example, the words of 'God is Love' and tunes like Slane, Lobe den Herren and Tyrol. The hymns of Fred Kaan truly belong to the 20th cen-

tury and are a great addition to our Book of Praise."

She adds "I am a little disappointed that some of the good folk hymns like 'They'll know we are Christians by our love' are not in. I understand we are promised a supplement of modern hymns and I hope the committee continues to work on this."

A Glance at the New Book of Praise

by ALAN COWLE

At the recent General Assembly in Toronto during one of the Monday/Tuesday study sessions, an elderly gentleman asked with some annoyance in his voice, why a revision of the Book of Praise had been necessary? Wasn't the old one good enough? Weren't all our 'favourites' in it? Well, we committee members had not given this one much thought frankly, thinking, I suppose, that everybody would see our work to be as needful as it appeared to be to us. The answer is, of course, that though the old book has many excellent qualities, it was a replacement for a book that was 20 years old in 1918. This means that the book now being replaced is 54 years old. Now although we are not living in a golden age of hymnology, the last half century has produced some splendid items of Christian praise available in the hymnals of other denominations,

but obviously not conveniently available to Presbyterians e.g. tunes like Cwn Rhondda, Crimond, etc., and words like Chesterton's 'O God of earth and altar'.

Why no words edition? Firstly because it is much more expensive to produce two books than one. Our projected sale of the first edition is 50,000 copies. If there were two books, we would likely require 45,000 word books and 5,000 music books, and the cost of the latter would be in the region of \$10.00 per copy. Secondly, as has been pointed out in the Preface, we believe the present generation to be more literate musically than any previous generation. Hence, we feel more people can use a music book, which will help to improve the effectiveness of congregational participation.

There are 67 metrical psalms, approximately 530 hymns, a small

section of Ancient Hymns and Canticles and 52 responsive psalms in modern translation in the revised book. The indices include a comprehensive topical or subject index. If one wants to find a hymn relating to happiness, joy or any situation or quality of life not specified in the table of contents, this section will help to find it.

I would like to pay tribute here to the indefatigable labours and inspired leadership given unstintingly to our committee by our Convener, the Rev. Dr. William Fitch of Knox Church, Toronto. This man is a giant. His mind is as full of the data of the Kingdom of God as any computer is of the data of commerce. None of us who worked closely with Dr. Fitch — most members of the committee since its inception in 1964, and myself since 1968 — will ever be the same for having known him; and this to our immense good.

The ball was set rolling in June at a massive Sing-in held in Convocation Hall, University of Toronto, and attended by the commissioners to Assembly. A choir of about 200, and an audience of 1,500 assisted by a brass ensemble and the mighty 4-manual organ broke the ice on 18 of the new hymns. Henry Rosevear

(Glenview Church, Toronto) was the conductor; Lilian Forsyth (Knox Church, Ottawa) and I (Knox Church, Oakville) shared the organ accompaniments; Carman Milligan (St. Andrew's Church, Ottawa) conducted his own tune (Gloria Dei) to Helen Goggin's new hymn 'To God the Lord', and I spoke brief commentary on the items. The occasion was truly thrilling — and everybody sang! The President of the WMS, Mrs. J. M. Burnett, was in charge of all the house arrangements and everything went as smoothly as the best of weddings. Mrs. Burnett can work with anyone and inspire them — even organists!

The book now needs more than anything else to be sold and used. It must be explored. A spirit of curiosity and adventure is needed. Until the book is in people's hands, the task is to create anticipation.



Already much expectation has been generated by lectures and Praise Services in which Mrs. Forsyth, Mr. Milligan, Mr. Rosevear and the Rev. Dr. H. Douglas Stewart (then of Knox Church, Ottawa and now of St. Andrew's Church, Toronto) participated in Toronto, Montreal, Ottawa and Saint John. I will conduct a great service of praise in First Church, Chatham, October 15, and spoke about the book and conducted tours through it at the Music Camp at Golden Lake, Ontario, this summer. Why not have a united Presbyterian Service of Praise in your area under WMS auspices to launch the new book? It would be necessary to enlist the support of tenors and basses — but I'm sure they would be delighted. Together, enjoy singing a song of praise.

GENERAL ASSEMBLY NEWSLETTES

- Pins commemorating the 100th anniversary of the arrival in Taiwan of the Rev. Dr. George Leslie Mackay were presented to the moderator, clerks of assembly, and representatives of the staff of the Board of World Mission and the WMS, by the Rev. L. L. deGroot. Mr. deGroot and the Rev. George Malcolm attended the Centenary celebrations in Taiwan in May.
- There were 13 women commissioners to this year's General Assembly.
- A gold pin marking 25 yrs. of service as a deaconess was presented to Miss Catherine Watson, at present serving the Chinese Church in Vancouver.

General Secretary BWM Appointed

The Rev. George Malcolm was appointed the first General Secretary of the Board of World Missions. Mr. Malcolm served in Taiwan as a missionary from 1954 to 1960. Following his return to Canada, he was minister of St. Cuthbert's, Hamilton, for six years, and for the past five years of St. Andrew's Church in Cobourg. He has served as chairman of the General Board of Missions and for the past year of the Board of World Mission.



General Assembly Establishes Board of Congregational Life

General Assembly this year took another step toward re-organization of existing boards and committees as it established a new Board of Congregational Life. The 1970 Assembly had instructed the Organization and Planning Committee "to proceed as quickly as possible toward the integration of the services of the several boards and committees into one agency to serve congregations in their parish program and leadership development." This year's report concerning the Board of Congregational Life was thus the result of two years of study and consultation. The new Board will now engage in a further year of study and consultation, and report to the Assembly in 1973 how it proposes to proceed with its work. It is to be ready to begin its operation on January first, 1974.

Under the chairmanship of Mrs. K. D. Taylor, the new Board will hold its first meeting in November of this year. The Board is under instruction to study how it can assist congregations in their work of

evangelism, social action, Christian education, education for mission, stewardship, planning, and leadership development. The work of the Board between now and the next General Assembly includes developing policy and detailed plans of Board Organization, drawing up a budget, studying staffing requirements, and recommending the name of a general secretary to the General Assembly. The Board will also devote considerable time to consulting other boards, committees and agencies, interviewing individuals, and studying the comments and recommendations which may be submitted from the presbyteries as well as from congregations.

How the new Board affects WMS

Those of you who are active in the work of the Women's Missionary Societies will have an immediate and intensive interest in this new Board of Congregational Life, partly because your local groups

are an important element in the life of congregations, and partly because the Societies have strong cooperative links with the present Board of Christian Education, which is one of the Boards and committees whose work will be taken over by the new Board on January first, 1974.

The Women's Missionary Societies have direct representation on the new Board, through two members named by the WMS (WD) and one named by the WMS (ED). During the coming year as this new Board studies its future work and organization, there will of necessity be full and frank discussion with the W.M.S., so that suitable working relationships can be established, and the fullest coordination achieved in serving the needs of congregations and local groups.

The Organization and Planning Committee report to Assembly concerning the Board of Congregational Life included no written statement about working relationships between the Societies and the Board. It was assumed that this would have to be carefully worked out in the coming year, and that the present cooperative relationships between the WMS and the Board of Christian Education could provide a good basis on which to initiate such consultation. This second assumption however is not meant to prevent careful exploration of other possibilities for the future. Both the Societies and the Board need to look for the most ef-

fective ways of serving the congregations of the Church in the years ahead.

One of the major reasons for establishing this new Board was to bring together in a coordinated and unified approach the various services provided to congregations by the national agencies of the Church. Therefore, it is of the greatest importance that there be full cooperation, communication and fellowship between the WMS and the Board of Congregational Life. Many questions remain to be resolved. Clarification and interpretation will be needed on many matters. But in the year and a half that has been provided before the Board becomes operational, there should be ample time for everyone to contribute their comments, have their questions answered, and understand the new basis of operation which will begin when the new Board of Congregational Life starts its work officially, January 1, 1974.

W. M. S.

BIENNIAL CONFERENCE

MONTREAL

Ephraim Scott Memorial Church
MAY 4, 5, 6, 1973

SYNODICALS:

Hamilton — London
Quebec and Eastern Ontario
Toronto — Kingston

The Place to be in '73

One of the main emphasis on overseas work in these days is termed "development". For some reason "development" is considered a new and "in" term. It really means trying to find ways of using all the resources of an area for the welfare of that area. It is an emphasis that missionaries have been making for many years — and the general terminology they used was "evangelism". Those words as used now in mission are not synonymous — but they do relate to one another.

to economic and political enslavement. So the activity of the churches of Asia, Africa and South America in asking for bursaries from people to aid development is of great interest. Some of the demand is for missionaries — from the West to the Third World — but the greater part of the people development programme is education at highest levels of Asians, Africans, the people of the Caribbean and South America. Some of the education is done by western people working with nationals in their own

From Africa and Asia TO STUDY IN CANADA

by MARY E. WHALE

A main area of development relates to people — finding people who can help a country or community grow into a total fulfillment of its role that is urgent for all phases of life. The Church across the world is making this a priority, as increasingly Christians have the opportunity to play a significant role in the development of the countries of Asia and Africa and South America. There is nothing really new in this priority. But it is significant at this point in history because the Christian mission and the Church generally have been suspect in the Third World as being part of an establishment which contributed

country. Some of the national leaders come to the west for training.

For the year 1972/73 the Board of World Mission has been requested to assist in scholarships for people — mainly those who will give leadership within the scope of the Church in their home country. We write of these people urging that these names become familiar to you — that you pray for them as they undertake heavy responsibilities.

MISS ELLA GEORGE's name is familiar to us. Miss George is spending her third summer in Canada and will enter the third and final year at Ewart College in September. Miss

George came to Canada during the Civil War in Nigeria. At that time she had no promise from a Nigerian Presbyterian Church of possible work. But she had a deep passion to find some way in which she could make her Christian faith vital to her compatriots. Now the Synod of the Nigerian Church has invited her to make application for work. It is expected that when she returns to Nigeria she will be involved in some form of education among either children or women.

MR. OGBU KALU'S name is also one which is familiar to us in Canada. Mr. Kalu, a Nigerian, came to Canada before the Nigerian Civil War with the purpose of doing undergraduate studies in university and theological studies. He proved to be a very able student and as a result through several years was invited to proceed with master degree studies and more recently Ph.D. studies in History. During the course of these studies he was working as a Lecturer and supporting his own program. This autumn Mr. Kalu will continue his education at Princeton University. Studying theology, he will be equipped to return to Nigeria to serve in a university, possibly joining the faculty of religion at Nsukka.

Several years ago the Korean Christian Church in Japan asked the Women's Missionary Society if they would be interested in supporting MRS. H. K. PARK in studies in Canada. At the time of the first asking Mrs. Park herself was

unable to begin studies so the matter was presented to the BWM Overseas Scholarship Committee a year ago. The Korean Christian Church in Japan is recommending that Mrs. Park study in Canada to obtain an M.A. degree in English. The purpose is to teach English as a foreign language in Japan. It was further asked that the Canadian Church find a means by which Mrs. Park might understand more fully the ecumenical work of the Protestant Churches in Canada. The thought the Korean church has is that Mrs. Park, who has been teaching English in Japan, would be qualified to continue her teaching, as a Christian teacher, in a secular school in Japan. Further, it is hoped that she might be of assistance in the courts of the church, particularly as the Christian Church in Japan comes closer together in ecumenical activity and thinking. It is planned that Mrs. Park should begin studies in her program at the University of British Columbia beginning in September.

This autumn for the first time in the history of the Canadian Presbyterian Church there will be a scholarship given to a Bhil couple. They too are familiar to us for the REV. J. M. DANIEL has served as a pastor in the Vindyha-Satpura area for the whole of his professional life as a Christian minister. His wife has qualified as a Public Health nurse and has taken leadership in developing the public health work both in the rural health units and also in

Jobat Hospital. Mr. Daniel at this time is in charge of a lay training centre in Jobat. This centre serves a wide area in the former Vindyha-Satpura Church Council, now a part of the Diocese of Bhopal in the Church of North India. Mr. Daniel is recommended by the Diocese of Bhopal. Bishop Patro has commended his training to us expecting that courses in Christian Education will help him to do a deeper training program in the Diocese. Mrs. Daniel hopes to have a program in Public Health or some area of work or observation which will help her in her particular professional skills.

The scholarship awarded to Mr. I-SHIN WU, a leader among the tribal people of Taiwan, is the first of three such scholarships requested by the Scholarship Committee of the Presbyterian Church in Taiwan. Mr. Wu, who has a background of training in Yu-Shan Theological Institute, has served as a preacher in the tribal churches. It is the expectation that his training in agriculture will help the tribal people economically and that he can continue his leadership as a pastor to his people. He will study in Japan at the Tsulukawa Rural Institute.

The Nigerian Presbyterian Church has asked the Presbyterian Church in Canada to sponsor training for MRS. MGBEKE GEORGE OKORE. Mrs. Okore has been chosen to obtain training so that she might be able to train Church Sisters for the Presbyterian Church in Nigeria. It is hoped that Mrs. Okore's train-

ing will be for the most part in Africa. But for the first year of that training she is likely to be at Ewart College in Toronto.

Malawi has come to our attention in a stronger sense in the past few months. Our Church has sent the REV. BRIAN and MRS. CROSBY to Malawi. They have been there for the past three years working within the Church of Central Africa Presbyterian, the Synod of Blantyre. In that new African country the government is looking to the Christian Church to give leadership in its development. The Church itself looks to greater development of its resources of persons. The Central African Church is recommending the REV. S. D. CHIPHANGWI as a scholarship student for the Presbyterian Church in Canada to support. Mr. Chiphangwi has been ordained within the Central African Church and has served briefly in Malawi and in Scotland on a special assignment. He is presently completing his Bachelor of Social Science in the University of Malawi. The request is for study in B.D. work with the possibility that he might do further graduate studies. It is expected that Mr. Chiphangwi will be studying at Knox College in Toronto.

These people we commend to you will be taking their places in the life of our Church and of our communities this autumn. We hope that you meet them and take them into your fellowship within the Christian Community.

QUESTIONS PEOPLE ASK

- Q. How does the WMS WD relate to the Board of World Mission?
- A. Through the administrative integration of all Mission work of The Presbyterian Church in Canada and overseas, and through the ten members of the Board nominated by the Women's Missionary Society, W.D. (three members are nominated by the WMS, E.D.)

- Q. What is meant by administrative integration?

- A. It means that
- the administration of all mission work of The Presbyterian Church in Canada is now done from one office, that of the Board of World Mission.
 - as of January 1972 mission appointees in Canada and overseas serving under the GBM; WMS, WD; and WMS, ED. became appointees of the BWM.
 - the Women's Missionary Society, WD, and the Woman's Missionary Society, ED, notify the BWM annually the amount of money which each can make available for the work of the Board. The Board of World Mission then proceeds to administer the funds provided by the General Assembly and the Societies.

- Q. What does the Women's Missionary Society, WD, continue to administer?

- A. — as formerly, funds raised by the local groups are forwarded through their presbyterials and synodicals to the Treasurers of the WMS, WD, and WMS, ED, respectively.
- the Women's Missionary Society continues to be a Society within the Church bringing together groups of adults, teen-age girls and children in prayer, study and service.
 - the WMS, WD, continues to administer and be responsible for the educational programs of the Society, which includes the Glad Tidings, the WMS Book Room, the educational resource people serving in the western and east central regions, and the resource materials for study in adult, teen-age and children's groups.

NOTE — Details of the plan approved by the 97th General Assembly for the Administrative Integration of Mission Work are printed in the Aug.-Sept. 1971 issue of *Glad Tidings*, pp 4-8. If you have questions, please write to the Editor, and we shall try to print answers in future issues of the magazine.

LEADERSHIP '72

by MARGARET BOYD

Two teen-agers walked across the spacious lawn at Ontario Ladies' College in Whitby, Ontario, carrying video equipment which they would use to interview some of the children and the supervisors of the Day Care Centre across the street. The previous day others from their group had gone to a shopping centre and to the town's playground where they had questioned adults about such timely topics as how the advertising media affects women today and about women's lib. Some girls and adults were seated on the lawn in deep conversation, interviewing one another in preparation for a magazine or news item. Their questions covered The Place of Women in Today's World as an individual and as a Christian and as a world citizen.

These activities were just a part of the challenging experiences provided for about 50 CGIT leaders and girls who had the privilege of attending Leadership '72 which was sponsored by the National CGIT Committee for leaders and girls in the central area of Canada. Other similar events will be held in the Western and Atlantic areas, each under the leadership of a resource team that plans for training experiences to involve the participants in learning through discussion, drama,

worship, music and visual resources as they work through projects of special interest. Experienced-centred learning is the focus of leadership training in the '70's.

Participating in small group activities, delegates had opportunity to choose a project through which they learned such things as the importance of the individual group member and how each person should have a supportive and caring responsibility. Leaders and girls together discovered ways to give of themselves in group experiences and to accept the responsibilities of respecting each other's values as being of great importance in their lives.

It was truly discovered that we learn most effectively when fully involved in life situations and that the real world of the learner is the most valid setting in which this takes place. When learning is unrelated to the life situation it has limited value and so our group chose to do a project which was of vital concern to each of us.

Reflections about Leadership '72 bring to me remembrances of joys and friendships that contain a deep quality of spirituality known only through experiences that take place in an atmosphere of caring and trust.

OFFICERS' CORNER



Hello! Here's everyone back on the job, full of vim, vigour and summer vitamins, ready to start off into the 1972-73 season. Let's get behind things, and **push**

(1) **"GLAD TIDINGS"** — with its Presbyterian mission news, world church news, WMS news. **EVERYONE** — do a promotion job for **YOUR** magazine. Read it; talk about it; give out sample copies, gift subscriptions; send in your subscription renewal-slips (which you will soon receive) promptly to your Glad Tidings Promotion Secretary. Don't let her do all the promotion work.

(2) **THE 57TH ANNUAL REPORT** — There's information for **PROGRAMME PLANNERS** to use, and for **MEMBERS** to read and digest, in this small Blue Book. Find out thus our mission outreach, our financial commitments, our procedures. Borrow the one your Secretary has received for your group; or, for your own, send 50c to the WMS Book Room.

(3) **TRAINING EVENTS** — rallies, workshops. **PRESBYTERIAL SECRETARIES** for **ADULT WORK, CHILDREN'S GROUPS, GIRLS' GROUPS** — Initiate these events this fall; **MEMBERS** — attend them. Get new ideas, try out new methods. There's

a new study-theme, "India", beginning soon.

(4) **HOSPITALITY** — School-opening brings new families into the congregation, new people, young and old. Welcome them into your midst. The Hungarian people have a phrase for it when they say "Welcome" — which is "God brought you." Let us mean that when we extend "the right hand of fellowship" in word and action.

"ALIVE"

"ALIVE in the world" is an experimental leaflet giving mission information for the person in the pew. A sample of the first in a series is being mailed to ministers in September. It is suggested that sufficient copies be ordered so that each person in the congregation will receive one, either (1) inserted in the church bulletin one Sunday in October, (2) enclosed with a congregational newsletter, or (3) in some other way which the congregation chooses to distribute it.

The cost is 1c per copy. Order from WMS Book Room. Payment must accompany order. There will be an issue of **ALIVE** each month for the next three months. Further issues will depend upon the response of ministers and congregations.

We recommend it to your congregation. Ask your minister about it.

LA VIE CHRÉTIENNE

20e Anniversaire

par ANDRÉ POULAIN

Peu après mon arrivée à Montréal, le pasteur Jacques Smith, mon prédécesseur à l'Eglise St-Luc, me demandait de songer au lancement d'un journal qui pourrait atteindre toutes les familles de nos différents champs de mission. Il y avait bien "L'Aurore", journal de tous les protestants de langue française mais il fallait s'y abonner pour le recevoir. Or, nous avions besoin d'un organe que nous puissions envoyer à tous sans exception en ne sollicitant que des dons. C'était pour nous un journal d'évangélisation, et le Comité des Missions, partageant notre point de vue nous a procuré les moyens de le faire vivre.

Dans le premier numéro j'exprimais l'intention de ceux qui avaient pris l'initiative de le faire paraître: "Nous avons éprouvé le besoin d'avoir un lien avec tous ceux qui se rattachent ou qui sont en contact avec nos missions presbytériennes et que ne pouvons pas toujours visiter aussi souvent que nous le voudrions".

"Nous voulons aussi les aider à mieux vivre leur vie chrétienne afin qu'ils puissent toujours plus hardiment annoncer l'Evangile autour d'eux. Ce journal, nous l'espérons, pourra leur être utile en ce sens.

Qu'ils s'en servent en le répandant autour d'eux. Ils pourront prier pour nous avec plus de ferveur".

De son côté, le Pasteur Allan S. Reid qui était secrétaire du Consistoire de Montréal à cette époque montrait tout l'intérêt que l'Eglise Presbytérienne au Canada avait toujours manifesté et continuait de manifester à l'œuvre française. Il écrivait: "Le but des pasteurs J. A. Smith et A. Poulain est de publier chaque mois un petit journal pour donner aux protestants français et aux autres un compte-rendu de la marche de l'œuvre dans laquelle ils sont engagés et aussi de leur révéler le sens véritable de l'Evangile du Christ tel que le professe l'Eglise Presbytérienne au Canada".

En somme, il nous semblait urgent que la foi réformée et la conception réformée de la vie chrétienne puissent avoir un moyen d'expression au Canada Français.

Nous avons été encouragés dès le premier numéro et à la fin de la première année nous avons de nombreuses lettres d'appréciation. Nous étions dès les premiers numéros persuadés que "La Vie Chrétienne" correspondait à un réel besoin.

Nous nous sommes au début attachés à montrer l'importance de la

Bible, Parole de Dieu, pour la vie chrétienne. Nous avons cherché à définir ce qu'était la vie chrétienne présentée comme un combat, le bon combat de la foi, comme une série d'efforts de fidélité dans la recherche, avec l'Eglise, de la connaissance de Celui qui est l'auteur de notre salut.

Très rapidement, nous avons été amenés à montrer que nous étions protestants et français, démonstration importante au Canada français où les deux termes de catholiques et français ont été identifiés tout au long de son histoire. Déjà, nous préparions le Québec à accepter l'existence de protestants de langue française et l'ouverture d'écoles pour les protestants français en 1956.



Nous avons publié quelques numéros spéciaux sur "La Bible, Parole de Dieu"; "La souffrance, une révélation"; "La Parole de Dieu, puissance de salut"; "Ce que nous croyons que nous sommes, d'où nous venons"; "Le membre

qu'un presbytérien?"; "La mission de l'Eglise"; "Le culte public"; "Le membre d'Eglise"; Pourquoi nous sommes protestants"; Les réformateurs, les affirmations de notre foi, etc.

Nous nous sommes efforcés également de tenir au courant les lecteurs de la vie de l'Eglise dans le monde en plus de donner des nouvelles de chaque communauté paroissiale.

Le journal nous a aussi permis de prendre part à la réflexion de la société canadienne française sur certains problèmes d'ordre social comme la pauvreté, la planification des naissances, etc. et notamment sur celui très important de l'école pour les protestants ou non-catholiques de langue française. Il est intéressant de relire les articles de cette époque qui ont marqué la vie scolaire à Montréal en provoquant une cassure au point de vue sociologique dont les répercussions se feront de plus en plus sentir dans la vie québécoise.

Les réponses aux questions posées par les lecteurs ont aussi trouvé leur place et des chroniques appréciées de films et de pièces de théâtre qui étaient des manifestations de la vie culturelle québécoise ont paru. Nous avons cherché à être à l'écoute des pulsations de la vie de ceux que nous pouvions aider et de la société dans laquelle nous vivions.

Nous avons reçu des lettres de remerciements et des témoignages de satisfaction à l'égard de tel ou tel

article mais nous aimerions que s'établisse entre responsables de la rédaction et les lecteurs une plus grande communication. Dites-nous quels sujets vous aimeriez voir traiter. Ecrivez-nous pour nous faire part de vos commentaires. Certains d'entre - vous peuvent aussi nous écrire des articles.

En entreprenant une nouvelle décade nous le faisons avec la volonté de vous faire connaître la foi dont nous vivons et de vous aider à marcher sur le chemin de la vie chrétienne.

TRANSLATION OF THE ABOVE ARTICLE

by A. ROSS MACKAY

Shortly after I arrived in Montreal, the Rev. Jacques Smith, my predecessor at Eglise St. Luc, asked me to consider launching a journal in order to keep all the families of our various mission fields informed. There was already "L'Aurore" serving French-speaking Protestants, but it was having financial difficulties. Therefore we needed a publication to send to all without exception, supported by donations rather than subscriptions. It was for us a journal of evangelism, and the Missions Committee, sharing our point of view, obtained the means to make it possible.

In the first issue I expressed the intention of those who had taken the initiative to prepare it: "We are convinced that there is a need to have a link with all those who have joined us or who have made con-

tact with our Presbyterian missions, whom we would like to visit if we could. We would like also to help them live a better Christian life so they can proclaim the Gospel more boldly to those around them. This paper, we hope, will be useful in this way. It should help them to relate to those around them. They will be able to pray for us with greater fervour."

For his part, Dr. Allan S. Reid, who was clerk of the Presbytery of Montreal, at that time showed all the interest that The Presbyterian Church in Canada had always shown and continues to manifest in French work. He wrote, "The aim of the pastors J. A. Smith and A. Poulain is to publish each month a small paper to give French Protestants and others a report of the progress of the work in which they are engaged and also to reveal the true meaning of the Gospel of Christ as it is taught by The Presbyterian Church in Canada."

Finally, it seemed urgent to us that the Reformed faith and the Reformed conception of the Christian life must have a means of expression in French Canada. We were encouraged from the first issue and by the end of the first year we had received many letters of appreciation. We were convinced from the first edition that "La Vie Chrétienne" was meeting a real need.

We sought to emphasize from the beginning the importance of the Bible as the Word of God for the

Christian life. We have tried to describe the Christian life as a battle, the good fight of faith, as a series of faithful endeavours to seek, with the Church, Him who is the author of our faith.

Very soon, we were forced to show that we were Protestants and French, an important distinction to

tion"; "Whom do we believe we are, From where do we come"? "What is a Presbyterian"; "The Mission of the Church"; "Public Worship"; "The Church Member"; "Why we are Protestants"; "The Reformers"; "The Affirmation of our Faith", etc.

We have tried to keep the read-



French Canada, where the two terms, Catholic and French, had been synonymous throughout its history. From there we began to prepare Quebec to accept the existence of French-speaking Protestants and the opening of schools for French Protestants in 1956.

We published some special issues on "The Bible, the Word of God"; "Suffering, a Revelation", "The Word of God, the Power of Salva-

tion up to date on the life of the Church in the world as well as to give them the news of each congregation. The paper also provided an opportunity to reflect the concern of French Canadian society on certain problems of social action such as poverty, family planning, and especially that very important matter of schools for Protestants and non-Catholics of the French language. It is interesting to read the articles

written in this period, which played a conspicuous part in the academic life of Montreal by making a breakthrough in the sociological point of view, the repercussions of which will be felt more and more in Quebec life.

The replies to questions asked by the readers, as well as reviews of films and stage plays reflecting the Quebec cultural life, appeared from time to time. We have tried to listen to the pulse beat of those we were able to help and of the society in which we live.

We have received letters of thanks and testimonies of satisfac-

tion regarding various articles but we would like to establish greater communication between the editor and readers. Tell us what subjects you would like us to deal with. Write us and give us your comments. Some of you are able to write articles.

In entering a new decade we do so with the will to make known the faith by which we live and to help you march along the road of the Christian life.

(A translation of the article written by Dr. André Poulain for the 20th Anniversary issue of "La Vie Chrétienne", January 1972.)

**Annual Council Meeting
Women's Missionary Society, W.D.
September 25-28, 1972
Ewart College, Toronto**

Theme—If I Be His Disciple

I will pray

I will study

I will serve

Monday evening includes a message from the Moderator of the 98th General Assembly, the Reverend Doctor M. V. Putnam, and a consideration of the relationships of the W.M.S. to the Board of World Mission by the Rev. George A. Malcolm and to the proposed Board of Congregational Life by the Rev. Robert P. Carter.

Tuesday's Sessions will take up the **business** of the Society. Tuesday evening will feature Resources

on the theme "India, one-Sixth of the World's People" and the use of Audio-Visual materials with a closing Service of Worship led by Dr. Ron Campbell, Chairman, Audio-Visual Services Committee.

Wednesday and Thursday will be spent in small groups with Bible Study based on Romans 12 and consideration of our responsibilities as disciples in the work of the Church through the various age groups and by financial support. Wednesday evening will feature a presentation of "Mission through Missionaries and Manuscripts". The Council will close on Thursday evening with the Installation of Officers and a Service of Worship in which all W.M.S. members are dedicated to be His Disciples as they pray, study and serve.

Area Educational Resource Staff Appointments

The autumn of 1972 brings change in location of work for some of the Area Educational Resource Staff. It is hoped that in every area Synodical and Presbyterian Officers, leaders and officers of local groups, and teachers in Church Schools will not hesitate to call upon these resource people for assistance in planning and carrying out their work.

In the May issue of Glad Tidings it was reported that it was planned to have Educational Resource People work in teams — one team to serve the Western Region; another the East Central Region. Each region is divided into Areas. In so far as it is possible and necessary a resource person is located in each area. Some of you will have met your area person already; others we hope soon will. A list of resource people with addresses has gone to groups with the Annual Report Book. The following are areas and people serving in them.

Western Region

Area 1 All Presbyteries in the Synod of British Columbia

Resource Person — MISS BRENDA MONCRIEFF — graduated from Ewart College in May 1972 (see June-July Glad Tidings p. 7). She was designated as a Deaconess in her home Church, the Margaret Rodger Memorial Presbyterian Church, Lachute, Quebec. On that occasion Miss Doris Blaise, President of the Synodical of Montreal-Ottawa, presented Miss Moncrieff with a suitably inscribed Bible on behalf of the Women's Missionary Society, W.D. Appointed by the W.M.S. to work in the Western Region, Miss Moncrieff went to British Columbia in June. She will make Vancouver her headquarters.

Area 2 All Presbyteries in the Synod of Alberta

Miss Linda Wood who was serving in Alberta resigned from the staff and was married on June 17 to the Rev. Cameron Bigelow of Grande Prairie, Alta. We were sorry to lose Linda from the Staff but know she will continue to serve in the Peace River.

Other members of the Western Region Team will give assistance in this Area as required. Requests for their services may be sent to Miss May Nutt at Room 100, 50 Wynford Dr., Don Mills, Ont., who is Interim-Coordinator for the Western Region.

Area 3 Presbyteries of Northern Saskatchewan, Assiniboia, Brandon, Winnipeg and Lake of the Woods

Resource Person — MISS BARBARA WOODRUFF. We are happy to welcome Miss Woodruff back to the Educational Staff. Miss Woodruff served as Regional Secretary in the Synod of Alberta and then in the Synod of Hamilton and London. Since January 1971 she has been Director of Christian Education in Central Presbyterian Church, Brantford, Ont. Miss Woodruff will locate in Area 3 following the W.M.S. Council Meeting.

Note: MISS DIANNE TAIT who has been working in Manitoba will be on study furlough.

MISS ANNABELLE WALLACE who has been working in British Columbia has requested a leave of absence.

East Central Region

Section A

Area 1 Presbyteries in the Synod of Quebec and Eastern Ontario and the Presbytery of Kingston

Resource Person — MISS MARGARET BOYD who has been Regional Secretary in the Montreal-Ottawa Synod continues to serve this area and the Presbytery of Kingston. She will continue to make her headquarters in Ottawa.

Area 2 Presbyteries of Toronto East and West

Resource Person — MISS LOIS POWRIE who has been Regional Secretary for the Synod of Toronto and Kingston will now have primary responsibility for these two Presbyteries. She will continue to make her headquarters in Toronto.

Area 3 Presbyteries of Lindsay-Peterborough and Barrie

Resource Person — MISS DOROTHY KELLER who has served in Western Canada in Manitoba and latterly in Saskatchewan will now be the primary contact person for the above area. She will make her headquarters in Peterborough.

Section B

Area 4 Presbyteries of Niagara, Hamilton and Brampton

Resource Person — MISS EVELYN MURDOCH who has been serving in the Hamilton Presbytery will now be the primary contact person for this larger area. She will continue to make her headquarters in Hamilton.

Area 5 Presbyteries of Guelph-Saugeen, Bruce-Maitland and Paris

Resource Person — MISS MARY-LOU FUNSTON returned to the staff in December 1971 after a leave of absence. She served previously in Western Canada in Manitoba and British Columbia. She is making her headquarters in Kitchener.

Area 6 Presbyteries of Sarnia, Chatham and Stratford-Huron

Resource Person — MISS JEAN GARDNER who came on staff in the Autumn of 1971 and has been serving in the Synod of Hamilton and London. She will continue to make her headquarters in London.

Area 7 Presbyteries of Superior, Temiskaming and Algoma and North Bay

Requests for the services of a resource person in this area may be sent to Dr. A. E. Bailey or Miss Louise Reith, 50 Wynford Drive, Don Mills, Ont.

Note: Within **Regions** any member of the Team, or if required, several members of the Team, may work together in any Area. Miss Mabel Booth, Consultant in Elementary Education, Miss May Nutt, Secretary for Adult Work, and Miss Helen Tetley, Consultant in Leadership Development, are also available to give assistance and to work with the Regional Teams.

SYNODICAL GIVINGS

January - - - - - July 31, 1972.

OBJECTIVE	1971	1972
11,555.00 Saskatchewan	4,736.46	4,829.71
18,954.00 Manitoba and N.W. Ontario . .	5,399.46	5,550.78
154,435.00 Hamilton and London	50,026.50	56,887.66
160,756.00 Toronto and Kingston	54,800.00	61,500.00
22,536.00 British Columbia	8,154.93	7,457.74
76,761.00 Quebec and Eastern Ontario . .	23,675.60	24,616.30
24,562.00 Alberta	5,560.67	5,871.33
\$469,559.00	\$152,353.62	\$166,713.52
	Special Gifts	4,305.20
Expenditures to Date		241,912.54

BOOK REVIEWS

THE PLAIN MAN LOOKS AT THE BIBLE by William Neil, Fontana Religious, .95c.

This book has been written to help the average person understand something about the Bible — what it is and what it is not. The first part answers some questions about scientific facts, myths, legends, poetry, and other terms which have been used to describe or to discredit the Bible. The second part gives a very brief outline of the history which the Bible records. The final part deals with the relevance of the Bible today.

The Bible has played a great part in our lives and in those of our ancestors. This book helps us to understand it better.

PRAYERS FOR THE LATER YEARS by Josephine Robertson, G. R. Welch Co., Ltd., \$3.10.

Are you looking for a gift for a friend or relative in the sixty plus group? This book "Prayers for the Later Years" would be most appropriate. It is full of helpful prayers. Mrs. Robertson has written several books and articles. Now that she is over sixty herself, she has put some of the needs of this age group into words. The prayers express gratitude for past joys, an appreciation of life and the opportunities still available and a desire for understanding in the situations around the reader. There is a prayer for every mood and every need which one is likely to meet.

If you are buying this book for a gift I would suggest that you buy two copies. You will want to keep one for yourself when you see it!



During the early days of General Assembly, briefing groups for commissioners were attended in preparation for later discussion.

Your Prayers are asked

- for our Presbyterian staff serving our Canadian people of French origin (Dr. André Poulain and the Rev. Jean F. Porret in Montreal, the Rev. S. Mezaour in Quebec City, and the Rev. G. Doran in Melbourne, Quebec), that their ministry may be guided and blessed of God.
- for our French publication, *La Vie Chrétienne*, that through the printed word the challenge of the Christian faith might be presented in the power of His Spirit.
- for the Annual W.M.S. Council Meeting as delegates come together at Ewart College in September.
- for the Area Educational Resource Staff as they meet with officers, group leaders and Church School teachers. We would remember especially those who begin work in new Areas.
- for the scholarship students from Nigeria, Malawi, Japan and India who are studying in Canada.
- for the Rev. George Malcolm as he carries out his responsibilities as General Secretary of the Board of World Mission, and for all who carry on the administration of the mission work of the Church.

THE WMS AT WORK

Summer Conference In Simcoe

The themes of the annual summer conference, held in St. Paul's Church, Simcoe, were "The Light Shineth" St. John 1:5, "By Love Serve Ye One Another" Gal. 5:13, "Ye are the Light" St. Matthew 5:14, and "The Lord Giveth Understanding in All Things" 2 Timothy 2:7. The speaker at the afternoon session, Mrs. W. E. McCutcheon, Treasurer of the Society told of the necessity of adapting to change but pointed out that the important things remain the same. She stressed the importance of regular giving and regular

remittance. In the evening, Miss Hazel MacDonald, retired missionary, showed slides and told of her work as a teacher in Taiwan, Kenya and Ethiopia.

Thankoffering Meeting

At the spring thankoffering meeting of the WMS group of the Presbyterian Church in Whalley, B.C., the Rev. Fred Schimke of Abbotsford, B.C., secretary for the Leprosy Mission, showed a film and told of the work being done to aid victims of leprosy.

Barrie Presbyterial Holds Annual Rally

One hundred and sixty-three ladies met in the sanctuary of Horning Mills Church, to enjoy a day of warm Christian fellowship. Mrs. Russell Pogue, Stayner, presided, urging the members to put first things first in their lives. Devotions by Swinton Park WMS group stressed the theme 'We Must Serve'.

Synodical highlights were given by all the delegates. Mrs. Ed. Buie, the Supply Secretary, suggested that each member meet every opportunity to serve with enthusiasm, enlightenment and encouragement. Mrs. R. H. McKee, Collingwood, reported on Girls' Work.

Ladies from the Dundalk Group set the mood for the afternoon with a worship service. Misses Christine Robins and Lynn Newell sang, "For He Is Precious To Me", and "How Great Thou Art", accompanied by Mrs. Williams, Shelbourne, organist.

The speaker, Mrs. Jack McIntosh, on furlough from Japan, wearing a Korean dress, interestingly depicted the life of a Korean family living in Japan. She asked that everyone follow their philosophy and approach each task with pride and self respect.

Chatham Presbyterial Rally

The theme for the spring rally of the Chatham Presbyterial, held in First Church, Chatham, was "Eyes to See". Mrs. R. Goodman, president, had charge of the meeting

which was opened with a sing-song conducted by Mrs. J. Carson, Wallaceburg.

Dr. J. A. and Mrs. Johnston of Hamilton, brought messages for the evening. Films showing the contrasting opinions of work in the areas spurred lively discussion.

Great Optimism At Montreal Meeting

In May, the WMS Evening group, Knox Crescent & Kensington held a joint meeting with the WMS group at St. Andrew's Homes, Montreal. Miss Jean Brown showed the Bible Society's film, "The Finest Gold", an excellent film depicting distribution of the Scriptures in Thailand.

Miss Margaret Kennedy (Bhil field, India) was a most welcome surprise visitor to this joint meeting. All those present were anxious to hear from Miss Kennedy and she kindly gave a concise outline of progress by the Church of North India. She also spoke of plans to celebrate the 75th anniversary of Dr. Buchanan's arrival in the Bhil area. One of the elderly residents of the "Home" said of Miss Kennedy "I've heard many missionaries speak but I have never heard a message such as Miss Kennedy brought tonight."

This meeting ended with great optimism for the future and thankfulness for what has been accomplished in spreading the Good News to date.

Group Holds Membership Day

The afternoon WMS group of Knox Crescent and Kensington Church in Montreal held its annual Membership Day on June 14. The Honorary Membership was presented to the President, Mrs. W. J. Boyd, while two members of the group of St. Andrew's Home, Miss Susan Kennedy and Mrs. Lydie Vallotton were each presented with life memberships. Miss Kennedy has held the office of Treasurer in the St. Andrew's Home Auxiliary and Mrs. Vallotton has held the position of Secretary for a number of years. An "In Memoriam" was sent to Dr. George Holden in memory of his wife, the late Mrs. Ethel Holden, who was for many years a very faithful and devoted member of the group. Membership Day added \$540 to the funds.

45th Anniversary

Several charter members were present at the 45th anniversary of the Farther Lights WMS Group of Orillia Presbyterian Church. Among them were Mrs. S. Pyburn, who was the first secretary of the group, and Miss E. Ryan, who was the first treasurer.

"Doers of the Word"

The theme for the Edmonton Presbyterial semi-annual meeting was "Be ye doers of the Word, and not hearers only." Inspiration to be "doers of the Word" came from a fine address by Mrs. Ann McGrath

and the filmstrip "The I and Thou of It." May we be doers!

The meeting was convened at Lloydminster, with representatives and visitors from Wainwright, Chauvin, Edmonton, Vermilion, Ganton, Grande Prairie and Lloydminster.

Two Presbyterials Hold Combined Rally

History was made on Saturday, June 10, when the Calgary and Macleod Presbyterials joined forces at Bassano for the June Rally. This was the first time the two presbyterials had met together and it may well be the forerunner of many more such occasions.

The ladies of the Bassano group hosted the meeting, with Mrs. Berta McCallum presiding. The Rev. Hector Rose, of Bassano, led the devotional period, introducing the theme of the rally, "Let Your Light Shine." He was assisted by his junior choir.

The Calgary ladies presented a series of skits relating to the theme.

After a box lunch the afternoon was given over to entertainment by members of the Bassano CGIT, a shadow play by some of the Calgary ladies and an illustrated talk by Mrs. George Telcs on the work in which she and her husband, the Rev. Mr. Telcs, had been involved in the Indian communities at Whitefish Bay and Shoal Lake. Following a sing-song, a worship service conducted by Mary Webster, of St. Andrew's, Lethbridge, concluded the afternoon session.

WMS Rally at Indian Head

Representatives from Estevan, Moosomin, Whitewood, Qu'Appelle, Regina, Saskatoon and Indian Head, attended the annual rally of Regina Presbyterial held at the Experimental Farm, Indian Head. The program included a Prayer Poem, a tape on Psalm 23, a sing-song, introduction to the 1972-73 mission study on India and a brief outline by Dorothy Keller, Education Resource Person, of the relationship of the Board of World Mission and the Women's Missionary Society, WD. A skit on Creation Through Prayer, used surrounding examples of creation — flowers, birds, caterpillar, blade of grass, rainbow and butterfly. Then all took part in a prayer session, followed by a pot luck picnic basket supper, and a presentation of a "Praying Hands" plaque to Miss Dorothy Keller, who is moving to the Peterborough area.

A Great Day At Bluevale

For the one hundred and thirty ladies, and a few men, who attended the annual meeting of Maitland Presbyterial, at Knox Church, Bluevale.

The themes for the sessions were, "Joy in the Lord", and "Hope in His Word". Mrs. Alvin Mundell, Belmore, presided over both gatherings. Organ preludes

were capably rendered by Mrs. O. Moffatt, Wroxeter, and Mrs. Ross Hoggart, Bluevale.

Encouraging treasurers' reports indicated increased givings in nearly all areas from most groups in spite of a steadily declining membership.

The guest speaker was Miss Marjorie MacKay, a graduate of Knox College, Toronto, and presently a deaconess at Knox Church, Guelph. Miss MacKay recently spent a short period in Christian Education work in India, and spoke on India as a land of contrasts.



The youngest Explorer of Knox Crescent and Kensington Church receives a prize from Mrs. C. J. MacKay during the year's award presentations. The Explorers then entertained with a comedy written for the occasion by their leader Mrs. N. W. Benson.

Official Visit to Stoughton

Mrs. Marg. Hyndman of Qu'Appelle, President of Regina Presbyterial, made her first official visit to Stoughton Women's Federation on June 14. Several ladies of the presbyterial accompanied her, and Mrs. B. Woods, Literature Secretary, took a Book Display.

Minister Honoured By WMS Group

Husbands of the members were invited to a social hour following the June meeting of the WMS group of Strathcona Church, Edmonton. The meeting was held at the home of Mr. and Mrs. R. Dinwoodie, and the minister, the Rev. Ian P. MacSween was honoured with a WMS life membership, in recognition of the cheerful aid he gives to the group and to mission work at all levels.

185 Attend Anniversary of Group

The 40th anniversary of the Willing Workers of Knox Church, Listowel, Ont., attracted 185 members, former members and visitors from Toronto, Hamilton, Guelph, Kitchener, Waterloo, Seaforth, Aylmer, Timmins, Palmerston, Atwood and Listowel.

Guest speaker was Mrs. A. G. MacPherson of Toronto who founded the group while her husband was serving as minister of the congregation. Her topic was "The Influence and Importance of

Little Things in Christian Living."

In presenting highlights from the history of the group, Mrs. Ernest Hilson recalled that fourteen young women of the congregation had attended the organization meeting held at the manse on January 28, 1932. The annual report for 1971 listed 40 active members and 20 associate members. Not only does the group continue to support both missions and the local church financially but they also sponsor Children of the Church, Explorers and contribute to the upkeep of Kintail Camp.

Thankoffering Meeting

On April 30, a Thankoffering Meeting was held in Knox Church, Morrisburg, Ont., with Mrs. R. Mott presiding. The theme of the worship period was, "Love One Another". The Junior Choir, augmented by the CGIT and Explorers, under the direction of the organist, Mrs. J. DeGray, sang "They Will Know We are Christians by Our Love." Several other numbers were rendered by the Youth Choir, using guitars and bongo drums made by the Explorers.

There was a dramatic presentation, "Where the World Begins", by WMS members. It was based on the need for greater understanding and co-operation between the young churches of Africa and the home land.

Guests were present from several churches in the vicinity.

Presbyterial Rally In Winchester

The Brockville Presbyterial Rally, chaired by Mrs. G. Forrester, President, was held in St. Paul's Church, Winchester, Ont., May 17, with 75 members in attendance.

Highlights of the Synodical were given by the delegates and it was noted that a substantial increase was required in General Fund givings. Several groups participated in the programme: Westport and Lansdowne-Caintown presented musical items; Kemptville and Spencerville performed entertaining skits; Winchester provided special music.

Quebec Presbyterial Rally

The beautiful surroundings of historic St. Andrew's Church, Upper Melbourne, was the gathering place for women from Quebec Presbyterial who met on June 3 for the 58th Annual Rally.

During the morning devotions and Service of Remembrance, Mrs. D. Campbell based her remarks on the theme, "For the Joy of the Lord is Your Strength".

Departmental Secretaries illustrated their remarks with posters. Miss M. Boyd led a Bible study based on John 15:1-11. Members were divided into groups for discussion on allotted questions. Miss Boyd then summed it up by saying, "We are all sinners, that is gloomy; but we are redeemed through Christ, that is joyful."

Of special interest in the afternoon session was the address by Miss D. Blaise, President of the Montreal and Ottawa Synodical and member of the Board of World Mission. She outlined the workings of the newly integrated administration of the Mission Work of the WMS and GBM. She also expressed the need for faithful and unselfish giving so that the purpose of the WMS would be more fully realized.

Slides were shown from last year's Women's Retreat which depicted the fun and inspiration to be had. The Retreat has become an annual event and will be held this year, Sept. 10-12.

Rally in Sterling

More than 100 ladies came from various centres to St. Andrew's Church, Sterling, Ontario, for a rally to hear more of WMS work. The theme "Service" dominated the worship service, the sing-song, and the message of the speaker, Mrs. J. M. Burnett, President of the Society. Mrs. Burnett, in reminding the ladies of their special responsibility as WMS members, urged them to use opportunities to serve wherever they are needed, be it Session, Board of Managers, or any other place in the Christian life. It was noted that a legacy received from the Estate of William Harper Rollins will be used as a student bursary, possibly a student from India.

Newletters

- The 80th birthdays of Miss Bella Miller and Mrs. E. Boyce were celebrated by the WMS group of St. Andrew's Church, Barrie, at its June meeting, which took the form of a pot-luck supper.
- Sectional meetings of the divisions of Lanark and Renfrew Presbyterial were held in June, with Mrs. G. McLagan, Church School

Consultant for Montreal Presbytery, bringing ideas for children's groups, and Mrs. K. Fraser, who spoke on the Lord's Prayer, stressing the need to dwell more on the meaning of words rather than just being able to repeat it freely.

- Goforth WMS group conducted the morning service at Knox Church, Calgary, on July 2.

Personnel Notes

MISS IDA WHITE, Missionary of the Presbyterian Church in Canada who has served for many years in the Bhil area of India spent the last ten months in Calcutta doing post-graduate work in public health. She returned to Canada during the summer to her home in Goderich, Ontario for a brief rest before resuming her duties overseas. In September she is conferring with the Board of World Mission regarding the future direction of her services overseas.

Because of the very short time that she is in Canada her deputation services will be very limited.

MISS MARGARET AVISON's resignation was accepted with regret by the Board of World Mission, effective July 31. Miss Avison has served on the staff of Evangel Hall for the past four years, working with the women and families of the inner city area. She will join the teaching staff of the University of Western Ontario for the 1972-73 term.

MISS IVY HOWARD, formerly Deaconess at Glenview Church, Toronto has been appointed to serve as a missionary-teacher in the Tamkang Highschool in Tamsui, Taiwan. Miss Howard attended the orientation course for out-going missionaries during July and then returned to her home in Ireland for a brief visit. Following she will undertake three months of special studies which will prepare her to proceed to Taiwan where she will engage further in language study before taking up her duties in the school. She will teach English language and serve as a virtual counsellor to the girls in residence there.

The REV. MURRAY GARVIN and family are home on regular furlough from Taiwan where Mr. Garvin works among the aboriginal peoples. After a brief visit in British Columbia with his father, Mr. Garvin commenced a year's ministry at Leaskdale, Ontario where he and Mrs. Garvin and their five children are now living in the manse.

The REV. BRIAN CROSBY, his wife Elizabeth and their young daughter Alison returned on a short furlough from their first term of service in Malawi. After doing some Africa studies during the summer, Mr. Crosby was assigned to two months of deputation work in western Canada. He will proceed to the four western Synods commencing at the Lakehead in October and will complete his assignment at the end of November in Victoria, B.C. The Crosby family then leave immediately to return to Malawi for December 1st.

The REV. JACK MACINTOSH and family returned to Japan in late July, and spent a month in Lake Nojiri before taking up their residence in Osaka where Mr. MacIntosh is again working with the new Korean Christian Centre.

MISSION continued from page seven

languages, and serve as a base for ministry to the older tribal migrants as well as the students.

All of these new areas of work give evidence to the fact that the Church in Taiwan is aware of the great movement of tribal people from the mountains to the plains towns and cities, and is trying to minister to the people involved. Probably at some time in the future the tribal church will completely merge with the Taiwanese Church. But before this can happen many problems of language, prejudice and lack of opportunity will have to be overcome. It is exciting to see

Mr. Walter V. Tait, a member of the 1972 graduating class of Knox College, will take up his appointment to the joint church extension charge of St. James, Chatham, and New St. Andrew's, Dover, Chatham Presbytery, effective September 1.

The wedding of MISS BARBARA RAYMOND and Mr. Ron Willson took place in Westwood Presbyterian Church, Winnipeg, on June 17. Mrs. Willson will continue her work at Flora House, where she has been a member of staff for the past two years.

The REV. CHRIS COSTERUS, who recently returned from service in Taiwan, has been appointed to the church extension charge of St. Paul's, Bramalea, in the Presbytery of Brampton. He took up his appointment on August 1.

the many ways in which both halves of the Church are trying to bridge the gap, and assist the tribal people in their period of transition. Their faith is being strengthened to enable them to face their problems, and where other help can be provided, it is given them. A great deal more needs to be done, but a good beginning has been made. The Presbyterian Church in Canada has had a very large share in this ministry. Through our sustained partnership we can continue to assist the Presbyterian Church in Taiwan to minister to the tribal people in new ways relevant to the rapidly changing situation there.



MUNSHI

À La Carte

"Labour Day! *Very* aptly named!" groaned S.P., straightening up from the perennial border. "Ragweed! Pig-weed! Chickweed! Purslane! Dandelion! A pity we can't eat them. We have them all."

"— and grass," I added. "It's going to choke the iris — and you might as well dig up that old strawberry-bed today — and those —"

"Whoa!" urged S.P. "One thing at a time. No riding off in all directions — especially by me."

"Did you know," I continued irrelevantly, "that they grow cabbages in India — and beets?"

"Whatever put India into your head? Not that I suppose they couldn't grow them there, if they had water — maybe three or four crops a year. Somehow, though, I don't associate India with cabbages."

"India? Well, I was just thinking about it. It's the W.M.S. study for this next year."

"And you're mulling over ideas? Where do the cabbages come in?"

"Actually they don't. It's just that one of our missionary men in India grew a bumper crop of them one year — too many for him — though, with so many people, I don't suppose he had to wonder very much about what to do with them. The study-guide mentions several Indian recipes that I'd like to try out — chapatis and curry and —"

"On me and J.P.?" asked S.P., in mock alarm.

"I might — but I was thinking of them for refreshments at one of the meetings. Chapatis seem a little hard to make, — but, perhaps, if I used the barbecue. We'd have curry, and cottage cheese with cucumbers, or tomato chutney, and a sweet cake they call 'something *ja-mun*'. It would all add atmosphere."

"I wonder!" mused S.P. "Would it remind you that such a meal for millions of Indian people would be a sumptuous feast — all that food, all that variety —; a vast relief, not haunted by malnutrition, monsoon failure, floods, civil wars, and all the other things tied up in India's nutrition problems? Remember, starvation is their bedfellow. It won't be enough to taste the curry and say: 'Phew! Water, quick! This is hot! How do they eat the stuff?' You'll have to do better than that."

"One little group —," I began.

"One little group," emphasized S.P. firmly. "Not much — but something. I know your contributions go to the missionary work of our own Church, but I also know that there can be extras after a group has reached its objective. I know that a Nigerian pastor now has a couple of reference books to replace those he lost in their Civil War, because of a small extra sum your group gave last year. What about India this year?"

"We can always give Special Gifts — though just for what? Let me think —."

"There's that school at Jhansi — the Helen MacDonald Memorial. Don't all the students make their own meals there — turn-about cooks, of course — and isn't one of the missionaries in charge of that and of teaching them nutrition? Knowing about food is a mighty handy thing for those housewives of future India. Maybe you could make a donation to help in the tuition of one of the girls there."

"You're talking about Eleanor Knott and her work. Teaching about foods is making a real contribution."

"Or maybe your 'special gift' could go towards vitamins for the mobile clinics, or powdered milk for the Abey Children's Home. Then there's Intermedia, that group in New York that are working against illiteracy all over the world. They help out Indian writers, and for the people they help publish small easily-understood books on child care, digging wells, fertilizers, what to plant, — and all those things are tied up with food. And, as I see it, food — what to eat, what to plant, how to look after it, how to distribute it — is India's biggest problem. There are plenty of projects you could consider."

"We'll take it — as you men say — under consideration." "By the way," suspiciously, "how do you suddenly know so much about things in India?"

"I took," said S.P., "a wee look into your new Study-packet."

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ADDITIONAL RESOURCES

INDIA, YESTERDAY AND TODAY, edited by Clark D. Moore and David Eldridge — a good reference book 95

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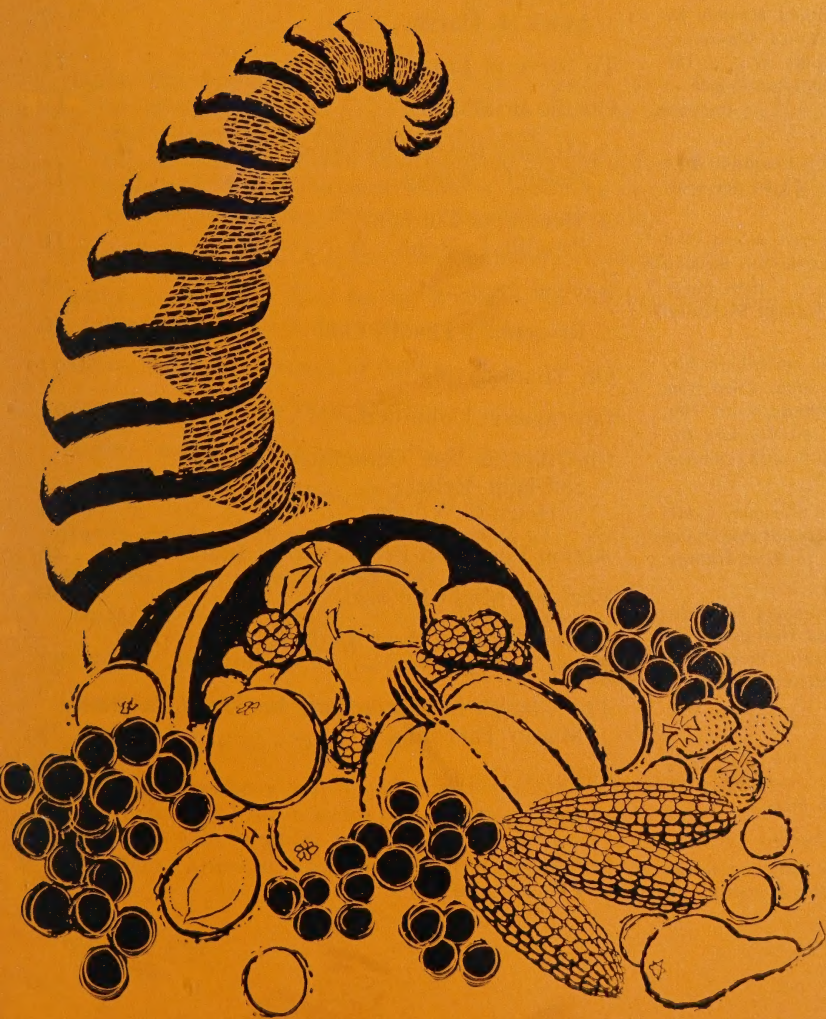
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OCTOBER 1972

GLAD TIDINGS



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OCTOBER 1972

Vol. XLVIII

No. 8

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Laura M. Plummer

Published Monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group

Glad Tidings Secretary.

Individual subscribers may
order direct from

Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

Please make all money orders
and cheques payable at par
to **Glad Tidings**.

Opinions expressed in articles
in the **Glad Tidings** are not
necessarily those of the
Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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THANKOFFERING SERVICE

by ELLEN DOUGLAS

LEADER: The Psalmist said, "What shall I render unto the Lord for all His benefits toward me? . . . I will offer to Thee the sacrifice of Thanksgiving, and will call upon the name of the Lord."

Let us now come with thanksgiving, and glorify the name of Him who promised "While the earth remains, seed time and harvest, cold and heat, summer and winter, day and night shall not cease."

HYMN: 140, verses 1, 4, 5, 6. "For the beauty of the earth."

LEADER: *Let us thank God for His provision for our needs so bountifully met in the harvest, and in the world around us.*

LEADER: For the constancy of nature

RESPONSE: We praise Thee, O God.

LEADER: For the beauty and bounty of the world

RESPONSE: We praise Thee, O God.

LEADER: For day and night, summer and winter, seed time and harvest

RESPONSE: We praise Thee, O God.

LEADER: For the varied gifts of loveliness and use which every season brings

RESPONSE: We praise Thee, O God.

LEADER: For all the comforts and gladness of life

RESPONSE: We praise Thee, O God.

ALL: "Heaven above is softer blue, earth around is sweeter green,
Something lives in every hue Christless eyes have never seen.

Birds with gladder songs o'erflow, flowers with deeper beauties shine
Since I know, as now I know I am His, and He is mine."

(Sacred Songs & Solos 852)



John and Priscilla Alden, Pilgrims, going to church.

MILLER SERVICES

LEADER: *Let us give thanks for every means used to open our eyes to the reality and beauty of Jesus Christ.*

LEADER: For Christian homes where we have early learned to know Thee

RESPONSE: We thank Thee, our Father.

LEADER: For faithful teachers and friends who have directed our steps toward Thee

RESPONSE: We thank Thee, our Father.

LEADER: For the Scriptures, good books, and opportunities to study and grow

RESPONSE: We thank Thee, our Father.

LEADER: For the Holy Spirit who has in often imperceptible ways brought us to a place of trust in Christ as Lord and Saviour,

RESPONSE: We thank Thee, our Father.

SOLO: I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Saviour true;
No, I was found of Thee.
Thou didst reach forth Thy hand and mine enfold;
I walked and sank not on the storm-vexed sea;
'Twas not so much that I on Thee took hold
As Thou, dear Lord, on me.
I find, I walk, I love, but O the whole
Of love is but my answer, Lord, to Thee!
For Thou wert long beforehand with my soul;
Always Thou lovedst me.

(American Presbyterian Church Hymnal — 324)

LEADER: *Let us give thanks for the promise of grace sufficient for all our needs.*

LEADER: In these days when there is distress of nations, and in families, with much perplexity,

RESPONSE: We remember Your promise to be with us all our days, even unto the end of the age, and that as our days so shall our strength be.

LEADER: When called to serve You, feeling very conscious of our shortcomings,

RESPONSE: We hear you say, "My strength is made perfect in weakness."

LEADER: For those serving You faithfully in all lands, in church offices and mission fields,

RESPONSE: Your promise is "I will teach you and guide you in the way you should go."

LEADER: When because of sickness, or the limitations of age, our activities are curtailed.

RESPONSE: Your word is "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea I will help thee: yea I will uphold thee with my victorious right hand."

LEADER: For the gift of Jesus Christ our Saviour, and all the helps and hopes which are ours as His disciples, and for the presence and inspiration of the Holy Spirit,

ALL: We thank and praise You, O God.

SCRIPTURE: Paraphrase on Psalm 138. (Good Lord, Where Are You? — Leslie F. Brandt)

LEADER: I am exceedingly grateful, O Lord,
For You have heard my cries and complaints,
And You responded with mercy and strength.
Now my life is overflowing with thanksgiving,
And my mouth is filled with Your praises
If only the leaders of our disjointed world would listen to Your words and
direct their people in accordance with Your will,
They would then know the meaning of peace,
And they would rejoice in the ways of God.
You have not shielded me from the pains of trouble or the ravages of
conflict
But You have kept me even in the midst of sorrow and suffering.
You take my side against the enemies of my soul,
And You will not allow them to destroy me.
Thus I know You will fulfill Your promise for my life.
Your love and mercy is everlasting:
You will not let me go.

HYMN: 146 "The King of love my Shepherd is."

PRAYER: The Lord's prayer.

*How shall I repay the Lord for all
his benefits to me?*

*Be all my heart and all my days
Devoted to my Savior's praise;
And let my glad obedience prove
How much I owe, how much I love!*

A New Thing

by MARY H. GARVIN

"There must be something more to being a Christian than just going to Church on Sunday!"

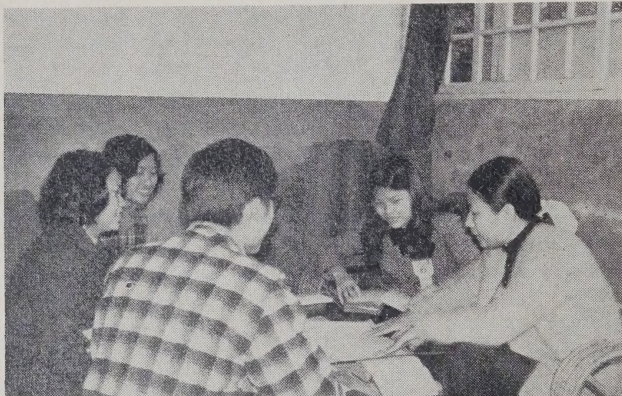
The young mother who made that statement had been a Christian for most of her life. Her husband, an outstanding psychiatrist, had been raised in a Christian home, served for years as Sunday School superintendent at their church, been active in youth and student Christian activities, and served as president of the Christian Medical Society. She herself was an active volunteer in the YWCA and in the Social Service Committee of a large women's club. They had three children, and the whole family attended Church and Sunday School regularly. Yet with all that Christian activity, she felt an emptiness in her life that prompted her to say, "There must be more to being a Christian . . ."

Maybe you know people like my friend Snow. Maybe you yourself feel that way sometimes. Certainly, I have! It may interest you to know that Christians all over the world experience that feeling. Our conversation was taking place, not in a Toronto or Calgary suburb, but in the heart of Taipei City in the Republic of China. Present that

day in Snow's home were three Taiwanese women, one American, Loocy Noordhoff (wife of the superintendent of Mackay Memorial Hospital) and myself. Our conversation centred around the topics, "How does a Christian live his life meaningfully?" We concluded that a Christian needs to know that God is daily speaking to him, giving him directions for his life. Letting Christ live in us wherever we are, and being aware of His Presence in us, makes even the dulllest task exciting and the most distasteful task, a 'sacrifice of praise'!

So . . . how do we hear God speaking to us? How do we become more aware of His Presence in our lives? We decided that the answers might possibly be found through studying the Bible together. Loocy and I had been meeting weekly with two other American non-missionary friends for conversational prayer and sharing of what God was doing in our lives. That had been such a wonderful experience in growing spiritually that we offered to share what we had learned there with our Taiwanese friends. I volunteered to come up with some Bible study methods, Snow, Betty and Ai-chang volunteered to get some of their friends to join us, and

Loocy offered her living-room as a meeting place. Surely God's Holy Spirit was present that day! Out of that simple beginning has developed what appears to be a whole new kind of lay-movement in Taiwan.



One of the first problems we encountered was the lack of literature in this area of Bible study, study methods and small group processes. In English there is a wealth of material, but in Chinese we found little beyond commentaries. The more we worked in the development of the program, the more certain we became that its growth would require some kind of printed word. I agreed to write down what we were learning and the National Women's Committee of the Presby-

terian Church in Taiwan agreed to finance the printing. With the very capable help of Mrs. Betty Lee, who did all the translating and "cultural adaptation" of the manuscript, *The Handbook for Small Group Bible Study* was prepared. It came off the press in Chinese during December.

Meanwhile, new groups were springing up here and there around Taipei. They included housewives, students, couples, and even families! Missionaries of other denominations



became interested, and this assisted the growth of the program outside of our Presbyterian Church. The Women's Work Committee decided that since an appendix to the Handbook contained 76 weeks of Bible study program (adapted from

a series prepared by Walden Howland of *Faith at Work* and used with his permission), it should be used as program material for women's societies throughout the church here. In order to introduce the Handbook and the program, an island-wide conference was held in January. Each of the ten Taiwanese presbyteries was encouraged to send five delegates. Some sent more and some sent less, but all in all, between 50 and 60 people attended. These included ten university students (two of them, very brave young *men* and three women representing other denominations. The delegates had been chosen because they were already leaders in their presbyteries and local churches. They came with open and eager hearts and minds.

The leaders for the conference were all volunteers. Less than half of the eleven leaders came from the original group that met in Loocy's living-room. The majority of them had become involved at various more recent stages of the program's development, either through having joined a group, or having taken part in one of the special leadership training groups that had been meeting.

The conference introduced six simple methods of group Bible study, the basic concepts and principles of the program, and conversational prayer. About six hours daily were spent in Bible study. During the last morning of the conference, I wandered into Tea Break

fifteen minutes late to discover that I was the only one there! I walked out around the conference buildings, and everywhere I found little groups of women, standing arm-in-arm in huddles, praying for one another. There were tears, there was joy, there was love. One could literally feel the caring. Some of those women laid down burdens that they had been carrying by themselves for years. It seems that they had never learned why Jesus gave us the precious gift of His church! During the last hour of the conference, some testified that they had received great love and help: that they had made decisions that would alter the whole future course of their lives. We leaders weren't surprised. After all, God had been changing our lives in new ways through this program for two years now! We just smiled and said, "Praise the Lord, there's more to come!"

The Small Group Bible Study program, as it has developed, has three goals:

1. To discover what the Word of God is for us, today, through the study of the Scriptures;
2. To provide for the nurture and spiritual growth of the group members so that they may be enabled to share by word and deed, the Good News of God's redeeming love for all human beings, indeed for all that He has created;
3. To foster an awareness and understanding of Christian community. The program emphasizes the

Word of God, the group and its members with their individual needs, leadership training, and outreach. We believe that God reveals His Word so that we may act upon it, not only for our own good, but for the sake of fulfilling His purposes in the whole world. Key-words in the program are: shared-leadership, love, open-ness, honesty, trust, trustworthiness, acceptance, sharing, caring. Great stress is laid on the fact that this is a *lay-movement*. The Holy Spirit lives in *all* God's children, not just those who are theologically trained, not just professional Christians, and not just on Sunday during worship: Useful Christians (and incidentally, peaceful Christians!) are those who constantly look to the Word of God for their direction and meaning in life, to His Church

for love and mutual encouragement, and to His world for challenge and a task to do.

The ten rather reluctant, but open ladies who used to meet together in Loocy's living-room have become enthusiastic leaders, and through them, God has been reaching out all over His Church in Taiwan. In Isaiah, Chapter 43, the Lord says, "Behold I am doing a new thing . . . for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself that they might declare my glorious praise!"

Praise God with us for the "new thing" that He is doing for us in Taiwan, and pray that this program will be one means of renewal for His chosen people here during these difficult days.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of the Presbyterian Church in Canada the sum of dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be sufficient discharge for the payment.

Youth Service

"To be a Christian person over there." That what Dawn Ross hopes to have as her accomplishment during her two year assignment in Japan.

Dawn is leaving this month for Tokyo, not really knowing what will be demanded of her, but still going to where she feels the Church can use her. Her reason to consider such an adventure is that "I have certain skills and interests which I wanted to use through the Church anywhere they could be used."

Her actual appointment is English Language Secretary and Administrative Assistant with the Urban Industrial Mission of the East Asia Christian Confederation. She will largely be doing secretarial

work dealing particularly with reports and convention co-ordination.

Dawn is an Overseas Volunteer which includes the fact that she has agreed to two years of service without salary. She will only receive living expenses and a small allowance for the month's vacation time she will have while there.

Her family in Vancouver is quite a "family of ministers," so it's not too surprising to find Dawn anxious to become involved this way.

An orientation course dealing largely with cross-cultural relations has been the last of preparations for service which included two years at Knox College and a music degree from University of British Columbia.

Off the Bookshelf

SEARCH EVERY CORNER

By June Parker Goldman, G. R. Welch Co. Ltd., \$3.10.

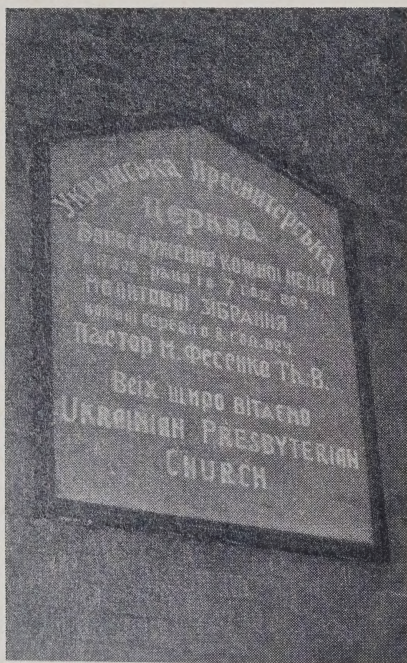
This book is like a lovely necklace. Each chapter is a sparkling gem. Mrs. Goldman takes us along many roads as she shares her memories and meditations. Many of the roads are similar to ones we have travelled in our experiences. There is the road up to the attic, for example, where Mrs. Goldman

finds some treasures which she valued enough to save. We too have treasured memories. Some roads teach us a lesson; some make us think. Many of the chapters in this book could be used as a basis for a meditation for a woman's group. Mrs. Goldman's expressions of her faith in God's love for His children are valuable for us too.

THE UKRAINIAN PRESBYTERIAN CHURCH, TORONTO

A MINISTRY BEYOND ITS DOORS

by HELEN C. YOUNG



After World War II thousands of Ukrainian refugees came to Canada. According to the 1951 census there were about 375,000 Ukrainians in Canada at that time. By 1961 there were about 500,000,

with 70,000 of these living in Toronto. (This figure includes Canadian-born as well as immigrants.)

At the present time, only a few aged people are allowed to leave the Ukraine. "However, if the iron curtain were lifted," says the Rev. Michael Fesenko, minister of the Ukrainian Presbyterian Church in Toronto, "thousands of Ukrainians would seek admittance to Canada where many of them have relatives."

Ukrainians have proved themselves to be a thrifty and hard-working race. They do their best to give a good education to their children, and they quickly become Canadian citizens.

While Ukrainians have greatly improved their material life in Canada, unfortunately the same cannot be said about their religious life, as the majority of them are indifferent to the church. In a ten-year period, the Ukrainian Greek-Catholic Church, by its own estimate, lost about 80,000 members, and the Ukrainian Greek-Orthodox is not faring any better. A questionnaire

distributed among Ukrainian students in Edmonton revealed that only 47% of them belong to the Church.

Mr. Fesenko believes that one of the greatest needs of Ukrainians in Canada is a larger mission effort by the various denominations. "The past history of missions shows that while the work is slow and uphill, it produces definite results and is justified in the end," he said.

The Ukrainian Presbyterian congregation in Toronto is small. About forty people attend services each Sunday morning. When the work was started by Mr. Fesenko in Toronto, it was a new beginning and it had no members or a building. He preached on the street corners in the downtown area. Later when the congregation was organized, it met in stores, and in 1942 the present church, which seats 150, was built with financial assistance from the Women's Missionary Society and the Home Mission Board. The debt was paid off a few years ago and the present value of the property is about \$130,000.

When the membership of the congregation spread throughout the city, the kirk session advised parents to send their children to the nearest Presbyterian church schools, while they themselves retained their membership in the Ukrainian congregation. The Ukrainian mission continued as Presbyterian centre for Ukrainian people.

Although many of the new-

comers are indifferent to religion, they know that if they have a problem of any kind they are free to come to the Ukrainian Mission to ask for help or advice. This includes giving assistance in seeking welfare and pensions, and in visiting those in hospitals and in need. As a result, Greek-Catholics, Orthodox, Roman Catholic Ukrainians, as well as Protestants, come to Mr. Fesenko with their problems. "At times even priests visit me," says Mr. Fesenko. "They know that we will do our best to help them and never ask for any remuneration, which is not the case in other places . . . we serve the whole community and you would be surprised at the variety of requests and problems that people have."

For many years the congregation had a Citizenship School to help newcomers to Canada acquire a basic understanding of Canadian history, laws and the English language. The Toronto Board of Education, however, took over this work and provided professional teachers, so there was no longer a need for the church to be involved.

"Evangelical Truth"

"Evangelical Truth" is a magazine printed nine or ten times a year in the Ukrainian and English languages. Mr. Fesenko told me, "The Evangelical Truth is published by me personally but I have the full support of the congregation." For years the members of the

congregation have helped to address and mail the magazine as well as subscribing to it and making small financial contributions.

The magazine is sent to the following countries on request: Brazil, Mexico, Paraguay, Argentina, Venezuela, Cuba, U.S.A., Australia, England, New Zealand, Holland, Yugoslavia, West Germany, Switzerland, France, Belgium, Denmark, Austria, Trieste, Turkey, U.S.S.R., and Czechoslovakia — 21 countries in all. Reports indicate that readers pass the paper on to others. Occasionally a Ukrainian newspaper reprints articles of general interest. Mr. Fesenko believes that, "in view of the fact that the Russian Communists flood Canada with their atheistic literature in the Ukrainian language and sell it below printing cost, the need for good Christian literature is of the foremost importance."

A constant stream of letters express appreciation of "Evangelical

Truth." One interesting letter from Mr. R. Kocij from Argentine describes how he found the address. He says that while at a funeral a friend gave him an old copy of the magazine. It was so worn that he could not read the address, but he liked the contents so much that he kept trying to find the address of the paper. A year later while travelling on a train he met a Ukrainian minister and he asked him if he knew anything about the "Evangelical Truth." The minister had an old copy and gave it to Mr. Kocij. Recently Mr. Fesenko received a very warm letter from Mr. Kocij requesting old copies of the magazine.

Much of the material printed in "Evangelical Truth" is not original but is translated from English by Mr. Fesenko. He feels that there is a great wealth of material available in English which can provide much inspiration and knowledge to people of other languages.

"As a rule I expect and request subscriptions from Canadian readers," he told me, "but pensioners, unemployed and hospitals get it free. Also I send the paper free to underdeveloped countries and behind the iron curtain. I received in subscriptions for the year 1971 \$400 from about 200 subscribers. Not all of them send the complete amount. The subscribers come from all walks of life: labourers, farmers, professional men, some priests, Slavic departments in some Canadian and U.S.A. Colleges."



Michael Fesenko

He added that the price of printing is high, and they would not be able to publish the magazine at all "but for the generous grant from the Women's Missionary Society, W.D., of \$1,500 and \$500 from the Women's Inter-Church Council."

Mr. Fesenko feels that another very important aspect of the Ukrainian work is a ministry to the thirty million Ukrainians living under Communism. They are deprived of many freedoms, the most important of all freedoms being the freedom to worship God according to their own convictions. Because of this, many Ukrainian people have never heard the gospel. From time to time, including Christmas and Easter, Mr. Fesenko broadcasts worship services by radio through CBC International to Europe. Response has been very gratifying. Also, Trans World Radio, which has a powerful radio station in Monaco, has offered him time to preach every Sunday to the Ukraine. Expenditures connected with such broadcasts would amount to about \$3,000 a year.

The Future

For some years, Ukrainian Protestants from the various denominations did not have much understanding amongst themselves, and each small group felt lonely in an indifferent community. Now that has all changed. A council of all Ukrainian Protestants has been organized. The main purpose is co-operation in Christian work, literature and joint evangelistic

meetings. Two mass meetings have been held in Dovercourt Presbyterian Church and response from the Ukrainian community at large was good. The Ukrainian Presbyterian Church building serves as a centre for the Council.

Mr. Fesenko feels that the Ukrainian mission should not only serve Ukrainian people, but should also try to solve some of the problems that are being faced by other groups in the community. He plans to undertake a study in the coming year of the possibilities of expanding their mission work in the district, particularly to the children of other ethnic groups.

A Building Co-operative, organized by the congregation a few years ago, is searching for a solution to the urgent need for dwellings at a reasonable price for low income groups in the city.

In all the work of the Ukrainian Mission, Mrs. Fesenko has been and is a dedicated worker. Originally, she was appointed by the Women's Missionary Society as a deaconess after her graduation in 1932.

I asked Mr. Fesenko if he thinks, as the Ukrainian people in Toronto gradually find their place in other congregations, that the Ukrainian congregation will become unnecessary. He replied, "The time might come when Ukrainians in Canada will not need our help and guidance and the Ukraine in Europe will become free, but this time is still in the future."

Having heard advanced news of the Heritage Ontario Congress, I was delighted to be invited by our W.M.S. to attend as a representative woman. I felt that it would be an opportunity to meet new-Canadians from many different cultural backgrounds and to learn their reactions to our country.

immigrants to Canada have settled here. Today almost one-half of the population hails from cultures other than British or French.

These new-Canadians, many of whom were forced to flee from their own lands, have much to contribute to our way of life, but the question is: How can all these dif-

A Meeting of Cultures

by PRISCILLA L. REID

Premier William Davis and the Hon. John Yaremko, Solicitor General of this province and organizer and chairman of the Congress probably had this idea in mind when the plans were being laid. The Premier himself said in his opening message "... it marks the first time that representatives of our Ontario society are gathered together to discuss matters of concern to all of us". This Congress, held in Toronto was to be "a forum for the contributing of ideas to the mosaic of Ontario's future."

On arrival I was immediately aware of the multi-lingual and multi-cultural character of the assembly. I began to feel that this Congress was not merely something desirable but a necessity. A tremendous change has taken place in Ontario, a fact not surprising when we consider that in the past twenty-five years over two million of the three-and one-half million different ethnic groups with their

sometimes remarkable talents best be channeled into the mainstream of Ontario society? This is what the Congress was all about.

Of the more than one thousand persons who participated in discussion, six hundred and seventy-five were official delegates, selected as follows: 200 — British (The Anglos), 75 - French, 50 Indian and Métis, 350 - Others (Italian, German, Greek, Chinese, Ukrainian, etc.). All told we represented fifty-four ethnic groups.

At the formal opening, speakers defined the objectives of the Congress. These were to interact together and to discuss the issues which underlie our cultural development and identity ... both now and for the future. The inauguration ceremonies then culminated with a brilliant presentation by the Heritage Ontario Youth Chorus, which portrayed by means of music, dance, and costume, the Ontario mosaic.

The Congress was built around five concurrent themes: citizenship, culture, education and language, human rights and the media, government. These topics were discussed and developed in three workshop sessions, each lasting about three hours. English and French were the languages used, simultaneous translation being provided. Every session was tape recorded.

The fact that the Anglos and the French, representing the two founding nations, formed a minority in this Congress devoted to Canadian identity, soon became apparent. To say the least, the French were chagrined to find themselves classed with the English as part of the offending Establishment. As one new-Canadian after another came to mikes to pour out grievances and complaints, especially against the WASPS (white Anglo-Saxon Protestants), we began to feel like enemy aliens in our own country.

There were charges of discrimination in every field. They attacked the media, especially CBC and the press, the educational system, (including the text-books which did not give full credit to each ethnic group). Citizenship laws and government attitudes also came under fire, and much more.

At first, those of British origin, were stunned by the offensive. Before long, some became defensive while others took strong exception

which at times resulted in sharp exchanges.

An enjoyable banquet, the highlight of which was an address by Premier Davis, seemed to cool tempers. When we reconvened on Saturday morning the delegates seemed less divisive and more constructive. People were beginning to talk about better understanding of problems and situations shared by all new-Canadians. It was also felt that valid grievances should be righted by the government.

The Indians and Métis emerged as the groups most in need of help. As a people, they felt rejected, living lives of despair, without hope. One Anglo-Saxon delegate pointed out, however, that such statements were not entirely true because the Christian churches had always tried to further the best interests of native people. The storm of protest and denunciation that followed these words was violent. We were told that the church was simply a tool of society used to keep the Indians subservient. The church had robbed the Indians of their religion and their culture in the same way that the government and business had robbed them of their lands.

On Sunday morning an ecumenical service was held in which members of all the leading religious groups, including our own Rev. M. Fesenko and Rabbi Pappenheim participated. It was a beautiful and moving service, but unfortunately it

was attended by fewer than one hundred of the many delegates present. Probably this was to be expected since the orientation of the Congress was completely secular.

In retrospect I feel that Heritage Ontario performed a useful function in that it afforded an opportunity to many new-Canadians to air their pent-up emotions and frustrations.

Later when the findings of the Congress are published, they will provide much interesting information which should be studied, not only by Ontario residents, but by Canadians all across the country. The problems of a multi-cultural society that were bared in Toronto are by no means peculiar to this province, but are to be found in every part of Canada. They are problems that have social, economic, and political overtones although basically they stem from two questions: "Who is my neighbour?" and, "Am I my brother's keeper?" This is why all Canadians, and especially Christian Canadians should be aware of the situation and concerned about finding Christian answers.

The final session took the form of a Town Meeting, moderated by Fred Davis, well-known TV personality. The leaders of the theme workshops presented summaries of the discussions and recommendations which it is hoped will be considered by the Ontario Government.

Revival Predicted

The "great religious revival" predicted for two decades by Billy Graham, may be around the corner, a news reporter in Illinois declared.

It will be "accompanied by a loud blast of rock music and attended by a throng of Jesus freaks, teeny-boppers, old-line fundamentalists, Jews for Jesus, establishment clergymen, and Jesus Christ Superstar . . ." says Joan S. Gimlin.

The Gallup Poll, she said, has amply documented the coming revival. Polls conducted within the past two years indicate that while the majority of American youth reject formal religion, they are susceptible to the Jesus movement, Miss Gimlin said.

The Gallup crews report that "levels of religious belief among young adults today are extremely high, despite their disenchantment with the forms of religion abroad today."

The awakening that seems to be appearing on the horizon comes on the eve of Key '73 a nationwide campaign uniting more than 100 Protestant denominations in a massive evangelistic outreach. Roman Catholic bishops, probably influenced by dwindling numbers of parishioners, and because of the growing charismatic movement within the staid church, are joining Key '73 in increasing numbers.

A Riversman Thanks God

If you look at his hands, you will see missing finger joints, gnarled and twisted as a result of serious leprosy. A warm, gentle smile communicates more fully his deep inner faith as he says in all sincerity, "God has given me a talent in music; I must do all I can for God."

This is a letter excerpt from Dorothy Bulmer in Nigeria telling of Harcourt Whyte, a man of whom can be said he is an overcomer. A "Riversman," Harcourt was forced to leave his fellow villagers when he was badly afflicted with leprosy. He was sent from the village with only a Bible and English history book to a hospital for treatment.

Missionaries at the hospital saw in him musical talent, and Harcourt was encouraged to record his music on paper. By analyzing hymns, he figured out the techniques of music writing. The European influence melded with his African background to give a unique expression.

A book of anthems was published after they had been passed around orally for years. The book was rapidly snatched up. A second book of anthems is being prepared now (again for the Ibos).

Living in Nigeria, Harcourt was forced to hide out in the bush for ten months during the war. When Dorothy Bulmer first met him after



Harcourt Whyte (right), with his two children, is a self-taught composer in Nigeria.

surviving the tragedies of war, he did not comment on his own suffering or financial loss, but rather said "Now we understand how the poor people in Pakistan and Viet Nam are suffering. I hope war will be a thing of the past."

Since the war, Harcourt has been teaching at a Leprosy settlement, although he has few pupils because of new government policy to treat leper patients in the villages. He is hoping to restore the circulation of his anthems.

Living in a two room house with his wife, this "overcomer" is spoken of as "a saint of a man" in the letter we received. This Nigerian composer continues to thank God in song.



Come, ye thankful people, come,
Raise the song of harvest home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of harvest home.

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear:
Lord of harvest, grant that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take His harvest home;
From His field shall in that day
All offenses purge away;
Give His angels charge at last
In the fire the tares to cast;
But the fruitful ears to store
In His garner evermore.

Even so, Lord, quickly come
To Thy final harvest home;
Gather Thou Thy people in,
Free from sorrow, free from sin;
There, for ever purified,
In Thy presence to abide;
Come, with all Thine angels, come,
Raise the glorious harvest home.

Henry Alford, 1810-1871

INFORMATION UNLIMITED

Some groups may wish to do a quick review of the work in which the Society is involved in just one meeting — to do this the replies to interview questions and the information summarized under each section will have to be limited and pick up only the important highlights.

Other groups may wish to break the work down into sections like: National Missions, Overseas Missions, The Organization Department, Christian Literature and Supply, and The WMS in Transition, and spend a meeting on each section.

NATIONAL MISSIONS—A quarter of a century under the direction of the National Committee. The following quiz could provide a start to the section on National Missions.

Quiz

Can you divide the following statements into two groups — those that describe the work in 1971 and those that describe the work in 1947? (The answers are in the Report)

- The Port Receptionist in Montreal was one of the busiest of the Society's staff members.
- Two staff members were engaged in ethnic work in Toronto — one with Ukrainian people and one with Hungarian.
- The Society was without any direct responsibility for secular education of Indian Children.
- In Verdun, Quebec, a Day Care Centre was operating and proving very beneficial.
- A National Interfaith Immigration Committee was operating.
- The Children's Centre was in operation in downtown Vancouver.
- There were eight fulltime workers engaged in a ministry to those persons living in five of our inner city centres across Canada.
- Three Indian Schools were the complete responsibility of the Society.
- Eight staff members served for the Society as hospital visitors, three on a part-time basis.
- Much of the ground work for the new congregations was undertaken by deaconesses who did the initial survey of communities, organized Church Schools, mid-week groups and services of worship.
- The National Department had one hospital visitor on its staff.

- Two of the Society's staff have been engaged in Church Extension work in two Presbyteries in the vicinity of Toronto.

A further summary of the information in the remainder of the report could be developed around the statements from the quiz which describe 1971.

OVERSEAS MISSIONS

The information in this section could take the form of an interview with a member of the Board of World Mission (a woman member nominated by WMS).

Questions to be asked of the BWM member:

- I note from our report that a new pattern was established in 1971. Under this section of the report a programme named Overseas Volunteers was evolved — could you describe it for us and tell us who were appointed under this scheme?
- "In 1971 it again became possible to share in the work of the Presbyterian Church of Nigeria." In what ways does The Presbyterian Church in Canada share?
- In the Caribbean where the Church is caught in the Nationalistic movement and is seeking to establish an indigenous Christian body, what are the plans of the Guyana Presbyterian Church?
- How is the Christian Church seeking to take a stand for freedom of all peoples in Taiwan?
- What direction is the Presbyterian Church in Taiwan taking in areas of Overseas Missions and Aboriginal Work?
- How many Canadian Presbyterian Staff Members are there in Taiwan and in what types of work are they engaged?
- Why is there tension between the young and old in the Korean Christian Church in Japan?
- What is the purpose of the Osaka Community Development Centre in Japan?
- How many Canadian Presbyterian Staff Members are in Japan and in what types of work are they engaged?

(Note: The section of the report on India should be used along with the study of India this year. If your group is not planning to use the material related to the India study theme you will want to frame a number of questions related to the India section of the report.)

ORGANIZATION DEPARTMENT

The information in this report could be presented in a flip chart presentation. The pages of the flip chart could be made out of newsprint or brown wrapping paper and the writing and diagrams with a felt tipped marking pen.

Information for the flip chart:

- Introduction: THE ORGANIZATION DEPARTMENT seeks constantly to interpret the continuing and increasing responsibility of the women, children and girls of the church in knowing about, praying for and supporting financially the Mission in which they are privileged to share.
- for ADULT GROUPS
GIRLS' GROUPS
CHILDREN'S GROUPS
(statistics from the annual report could be included on this page)
- THE FOLLOWING RESOURCES WERE MADE AVAILABLE IN 1971:
(include those applicable to your congregation)
- A STAFF OF NINE PLUS STAFF WORKING FROM THE TORONTO OFFICE HELPED LOCAL GROUPS, PRESBYTERIAL AND SYNODICAL OFFICERS AND LEADERS OF YOUTH GROUPS BY
 - helping to plan and carry out Leadership Events
 - training persons who in turn can assist others
 - helping to select and use resources
 - helping develop skills
- DEPUTATION WAS ARRANGED:
(a short summary of this section of the report could be made here)

CHRISTIAN LITERATURE AND SUPPLY

The information from these reports could be graphically displayed in posters which would summarize the information in the report.

(If the group is only spending one meeting on a summary it would be possible to choose a section from each of these reports that relate to the National and Overseas work.)

The Glad Tidings and the Record plus the Presbyterian Church Calendar are good sources of pictures for posters — if your group is going to spend a full meeting on each of these sections they might like to make up the posters at the meeting and display them in the Church vestibule the following Sunday.

THE WMS IN TRANSITION

What difference will the changes that took place in 1971 make in the pattern of working of the Society?

The following statements could be posted around the room — ask the group to divide into groups of three and as they read the statements jot down any questions they have about the statements — these could be asked of a small panel of officers who have studied the reports well in advance of the meeting.

- The national and overseas directors became assistant secretaries of the Board of World Mission, July 1971.
- The Overseas Committee of the W.M.S. (W.D.) will be discontinued — the last meeting of the Committee took place December 9, 1971.
- 18 staff members working Overseas were transferred to Board of World Mission in January 1971.
- December 31, 1971 brought to an end the work of the National Committee and terminated the direct association of the said staff with the Women's Missionary Society.
- As of January 1, 1972 the administration of the entire Home Mission work became the responsibility of the Board of World Mission.
- The W.M.S. Council decides Annually the amount of money it can make available for a given year to the Board of World Mission for Home and Overseas work.
- Members of the National staff engaged primarily in the educational work of the Church remain on the staff of the Society. As a result four members of the National staff were transferred to the staff of the Organization Department in September 1971.
- Educational Resource Teams were set up, a Western Region to be made up of 3 areas and the East Central Region of 6 areas.
- Educational Resource Persons in the Western and East Central Regions are employed by the W.M.S. (W.D.) and represent the Board of Christian Education and the Women's Missionary Society (W.D.) on the Regional Educational Resource Teams.
- The term "Regional Secretary" will not be used to designate staff work any longer.
- The W.M.S. must be "very conscious of the need for constantly interpreting the continuing and increasing responsibility of the women of the church in knowing about, praying for and supporting financially the mission in which they are privileged to share."

WORSHIP

Relating this to the programme (or programmes) could be worked out by a small group framing prayers related to the various areas of work in which the Society is sharing. Such Scripture passages as Ephesians 4:1-16 or Matthew 28:16-20 could be used.

Christian Service Committee: Service Self-help Relief

(Mr. Tom Colvin, head of program of the CSC, was interviewed by Helen Young recently about the many projects of this committee.)

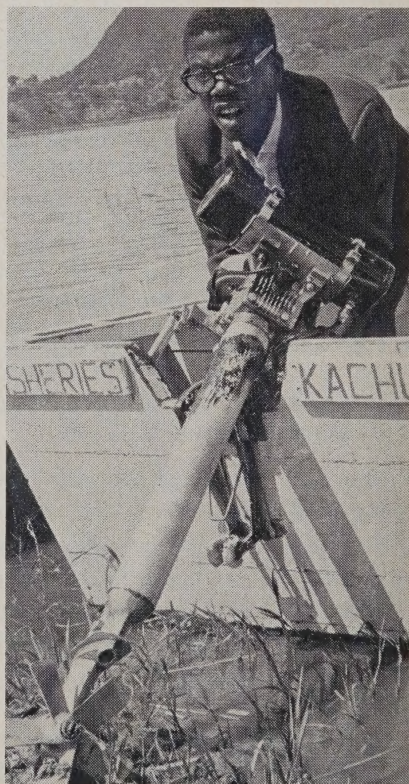
Malawi is a small country about 560 miles long by 50-100 miles wide. Situated in Southern Africa, it is surrounded by Mozambique, Zambia and Tanzania. Four million people make it one of the most heavily populated countries in Africa.

Sixty percent of the people are Christian, the majority of whom are Presbyterian, with Roman Catholics the second largest denomination.

There are almost no mineral resources in Malawi and ninety percent of the population lives in rural villages with almost everyone living on what he can grow. At the time of its independence in 1964, Malawi was one of the poorest countries in Africa.

With the coming of independence, the Church was relieved of responsibility for education and the Blantyre Synod of the Church of Central Africa, Presbyterian, asked itself "What can we do now in terms of social responsibility?" A development plan was decided upon and the Christian Service Committee was formed. Within a

few months it became a committee of the Christian Council of Malawi and a short time later the Roman Catholic Church was included. Mr. Tom Colvin is head of program of the Christian Service Committee.



Every person needs to find the abilities God gave him to work and feel worthwhile.



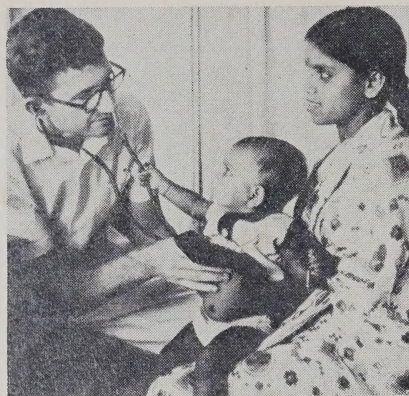
Before a man can hope for a better future, he must be helped to find ways of achieving it. When men learn to be bricklayers or carpenters, mechanics or metalworkers, they can earn a better living. In facilities financed by CSC, trade skills are tested and certified.

The CSC is mainly concerned with development. It works closely with the government in planning community self-help projects, a borehole program which provides a clean reliable water supply to an additional fifty villages each year, agricultural equipment and training, health projects emphasizing the small rural health unit and preventive medicine, education projects outside the standard school

system such as a school lunch program, and an urban program which includes clean water supplies, school leavers course, play-groups for children, and community service centres.

Canada, through the Canadian International Development Agency and the churches, helps support the Christian Service Committee. This summer many Presbyterian camps are contributed to the work of the CSC.

Brian Crosby and his wife Elizabeth are overseas workers of The Presbyterian Church in Malawi. They live and work in a retreat centre, Likubula House. The centre is used by many groups, predominately young people. Two other Canadians, John Butcher and his wife, are teachers in Malawi.



Christians, concerned with the complexities of India, group together in Action for Food Production to better use their skills in meeting the challenge . . .

by ERNEST B. BOYNTON, JR.

For decades the Christian churches of India have been concerned with the enormous social problems of this complex land. The urgings of charity have taken a thousand forms. Until recently, few of these efforts have been coordinated.

Compelled by suffering or injustice, or the peculiar needs of an area, it was generally the lone missionary who moved to help. He dipped into his own meager resources, begged for the rest, and devoted whatever time or competence he had to stop-gap measures. In times of crisis, larger groups banded together for emergency action.

It was never enough. The roots of India's problems run deep. Solutions, even in small villages, can only be found in massive aid, long-term planning, re-education, and in teams and in terms of the technically skilled.

In the last few years there has been a remarkable change in Christian effort. The individual men and women of heart and compassion or the small groups, are no less concerned. Now, from scattered and overlapping action, their efforts have been slowly gathered into an ecumenical agency called AFPRO (Action for Food Production).

The idea was born in 1966. Protestant and Catholic voluntary organizations, dealing with agricultural problems and related projects, saw the need for concerned action in the face of India's mounting food crisis. The results of this Christian long overdue merger of skills, planning and technical competence, are already showing great promise.

AFPRO has grown in dimension and direction to something beyond the ecumenical, which was an excellent step forward in itself. As the co-chairman of the program describes it, "AFPRO is a secular or-

ganization of Christian inspiration." This has given it an outreach, beyond the "churchy," which has attracted secular agencies and government bodies concerned with India's needs. Involved as AFPRO is with the wider needs of India, it is doing much to remove the impression in many Indian minds that Christianity is a small, divided sub-caste.

At the time of AFPRO's inception, water famine threatened the lives of millions. In the first year of its operation, almost the entire focus of AFPRO went to the drilling of wells. The shortage of water was compounded by grave food shortages and the need for a massive movement of relief supplies. Food kitchens and food-for-work programs, organized on a local basis, and the movement of fertilizers to cultivators occupied some of AFPRO's teams. These activities, on an organized basis and in cooperation with government agencies, saved countless lives and demonstrated what concerted action by technically skilled groups can accomplish.

WATER

Food and water — these are the general priorities for AFPRO in multiple development projects.

While thousands of wells have been dug and are operating in different parts of the country, India has an estimated one million undeveloped wells which can be deep-

ened, improved or fitted with irrigation pumps to extend irrigable areas. Of water available for irrigation, 42 per cent is from canals, 30 per cent from wells, 15 per cent from small reservoirs and 13 per cent from other sources. The well-boring rigs of AFPRO are helping to change these figures to India's advantage.

FOOD

To help the Indian farmer increase his food yields, AFPRO offers instruction in the use of fertilizers, pesticides, hybrid seeds and improved farming methods; the training of farmers in better farm management; land reclamation; the improvement of soil and the use of machinery; animal husbandry; irrigation methods; food preservation; ways of obtaining loans and a host of related projects.

TECHNOLOGY

Missionaries or technicians in the field, who run into complications, are supplied with the needed advice by AFPRO's Inter-Technical Information Service. A large group of consultants, both Indian and foreign experts with a wide range of competence, are on call. "It is clear," writes Elizabeth Reid, executive secretary, "that as part of the collaboration movement that is gathering momentum in India, AFPRO's activities extend beyond its organizational service functions."



That we might
rejoice after
we had
gathered the
fruit

Days for giving thanks extend far into ancient history. Our Thanksgiving Day as we know it grew from that unique one in 1621 when the idea of harvest festival first developed. It was a time of family gathering, games and feasting.

That they should have a harvest festival at the gathering in of stores for the winter is easily understandable after gaining the slightest inkling into the year the Pilgrims had put in.

They knew they were Pilgrims. In their time in England, loyalty to the church and state were the same thing. The Pilgrims who wanted to follow the dictates of their conscience and leave the Church of England were committing an act close to treason. King James said he would make them conform to

the Church of England or "would harry them out of the land, or else do worse."

The Pilgrims were hunted and persecuted. Their first attempt to escape in 1607 failed and they were imprisoned. In 1608, a Dutch shipmaster took them to Holland. In Holland, they fared well socially and spiritually, but financially they suffered so that eventually the Pilgrims considered North America. They got financial backing, but because they weren't in the class of shrewd businessmen as were the financiers the terms were harsh and took many years to pay back.

The Mayflower wasn't a luxury liner. It was a cargo ship that had been used for carrying wine. In their haste to leave, the ship wasn't even emptied of the wine that was sloshing in the hold. While it prevented the Pilgrims from using the lower hold giving them only a small space of unbelievable discomfort, this wine in the end saved many lives. Splashing over the decks, the alcohol content sterilized the ships and kept disease under control. One man was buried at sea, but a child was born on ship keeping the number of passengers the same. The hundred passengers anchored in November in Cape Cod waters after surviving tremendous storms caused at that time of year. Finally, on December 25th, 1620, the Pilgrims began erecting their first building in Plymouth.

The threat to life that winter was not so much the Indians who had

far earlier gained a mistrust of white men, but the fact that the Pilgrims landed in blustery winter weather without provisions sufficient to keep them till spring. That first winter, a disease which is not known, ravaged the colony leaving less than half the population (Just 3 married couples escaped death). It was actually an Indian who befriended them and taught them survival techniques. Only the young survived, and the average age of the Pilgrim leaders was then 30 years.

The Pilgrim story is one of a people plagued with hardship and ill fortune. Governor Bradford, who recorded their history, was a leader capable of piloting them through their perils. As well as being a religious body, they were a political body establishing a civil government whose basic rights of freedom would later be written in the Bill of Rights.

The Pilgrims did survive that year. In the summer, their crops adequately kept them, and left plenty for store. In the fall, hunting parties took in game and fish giving every family sufficient food.

It was then one of the Pilgrims wrote back to England "Our harvest being gotten in, our Governor sent four men on fowling, that so we might after a more special manner rejoice together, after we had gathered the fruit of our labours."

— L.M.P.

PHOTO: The First Thanksgiving, painting in Pilgrim Hall, Plymouth.

Happy Shadows Over Bangladesh

*by LARRY WARD

EN ROUTE DACCA: As our four-place amphibian plane drones its steady way along, I look around me with a heart almost too full for words.

Sitting here barefooted and caked with mud, after wading out to the plane just before take-off from a muddy river, I look at Pilot Russell P. O'Quinn, president of FAR (Foundation for Airborne Relief). He's not only a top-rated pilot, holding every available fixed-wing and helicopter license, but also a dedicated Christian. He's the man who founded FAR after leading the C-97 aircraft into Biafra several years ago — convinced there should be an immediate heavy-lift air-relief response when disasters come, with a unique "flying hospital" conducting medical seminars and refresher courses for missionaries and nationals in between the crises.

Now FAR is here in Bangladesh, with its helicopters and this amphibian providing support to two "big birds" — huge C-130 "Hercules" aircraft which thunder through the skies with 40,000 pounds of rice each flight for the hungry in this the 8th most populous nation in the world.

I look down on the colorful crazy-quilt pattern which is Bangladesh from the air. It is almost hard to realize that here some three million people were killed last year in one of the darkest chapters in all the tragic history of man's inhumanity to man. Today an estimated 30 million here are homeless; countless millions more are hungry.

I look down at the vast areas of water, now and again sparkling for a moment as the sun breaks through the heavy clouds. There have been heavy rains up in India; the rivers here are rising; and still the monsoon rains have not yet swept into Bangladesh in all their usual fury.

What will happen when the monsoons come? I see the swift shadow of our plane as it darts along, and I thank God again for the answer love provided.

Already FAR is airlifting more than seven million pounds of rice per month; we are ready to airdrop anywhere in Bangladesh when the monsoons come.

Bangladesh: yesterday the dark shadows of war. But today the FAR planes cast their happy shadows . . . flashing a message of hope to the hungry millions down below.

*Dr. Larry Ward, president of Food for the Hungry, has spent a major part of the past seven months in Bangladesh. Currently he serves as Liaison Officer for the FAR airlift-airdrop program which his agency is assisting along with its other emergency relief and long-range ministries.

The Church in Humanizing Industrial Relations

by MASAO TAKENAKA*

Some months ago in Seoul, Korea, a factory worker named Zeon Tae-II committed suicide by burning himself. The previous day he and his fellow-workers had decided to burn the Labour Law which they had studied for more than a year. But when the time came for the demonstration against inhuman working conditions, Mr. Zeon set fire to himself instead of the Labour Law. Word of his action spread quickly throughout the great capital city.

Suicide has traditionally been regarded in Asia as the way to retire from earthly suffering. Better to enter into the quiet and unbounded life beyond this world than to continue an afflicted life within it. But the young worker Zeon committed suicide with a definite sense of protest against the injustice which exists in the industrial society.

Mr. Zeon was just 22 years old, the oldest son of a tailor whose small shop in Pusan failed. Unable to find work in several cities, the family finally came to Seoul. The father still could not find a job but after several failures Mr. Zeon, then only a teenager, got work at the Pyong Wha market, which sup-

plies 70% of the ready-made clothes in Korea.

In the last 10 years the population of Seoul has more than doubled. Around the outskirts of the city many new industries have sprung up. Outsiders tend to conclude that "development" is taking place. Certainly the gross national product of Korea has doubled in the last 10 years, as well as the variety of goods available in the market street. The per capita income in 1970 was \$197, twice that of 1960. But underneath the surface there are problems. Workers tend to be exploited, subjected to inhuman working conditions and living in miserable accommodation.

According to a survey done by Mr. Zeon and his friends, there are about 27,000 workers in their factory; 2,400 are designers, 12,000 are engaged in electric sewing machines and 13,000 are so-called "assistants". The assistants and machine operators are all girls and in the age brackets of 13 to 17 and 18 to 23. The designers are mostly men between the ages of 20 to 25.

Monthly wages are 3,000 Won (\$9.53) for assistants, 12,000 Won (\$37.50) for machine operators and 24,000 Won (\$74.00) for designers. The same survey revealed that the workers are forced to work from 13 to 15 hours a day, with only two days off a month. Most of the factory owners have put in another ceiling, making a one-storey building into a two-storey building. The

ceiling of the second storey is so low that most of the teenage girls cannot stand up — and here they work 13 to 15 hours a day! Of course, no trade union was permitted to organize. Zeon made several attempts to organize but they were immediately suppressed and he was threatened with the loss of his job if he tried to do so.

Efforts were made by the churches in Korea to appoint chaplains in industry. Most of them were hired by management who had a Christian background. Their job was to lead pietistic meetings, to do private counselling and to smooth industrial relations.

What Would Christ Do?

What is the task of the church in humanizing industrial relations? If Christ were here, what would He do? Is religion really the opiate of the people or a vital source of humanization? What does humanization really mean in this kind of situation?

Man is created according to His image, to live responsibly in freedom and love. Humanization means to bring about a responsible relationship of solidarity with others in freedom. But it will not be manifested unless the dignity of each person is respected and cared for. Above all, justice must be enacted before we talk about love.

Management's use of the Christian gospel to encourage patience and hard work may promote industrialization, since laziness and

other-worldly passivity will not bring progress. But if one tries to cover up the problem of unjust distribution of wealth and the continuation of inhuman working situations by the admonition of patience and hard work, it will certainly not bring about the humanization of industrial society.

The industrial society is complex and well-organized; there are conflicting powers and competing interests. Unless the individual joins an organization, he is too weak to maintain his rights and the basis of his life.

The rich person derives power from his money; the professional person such as a university professor has power because he has status and knowledge; and the ruling authority has the police and military forces behind him. But the poor people have no power and so remain the object of exploitation. As a result, they passively accept the suffering of this world with resignation and fatalistic apathy.

Thus we see the importance of organizing these people, helping them to identify their concrete problems and through organization to solve the problems themselves. This is one way of recovering the selfhood and dignity of man — by helping him to become a responsible partner in industrial relations.

Today, churches throughout the world are discussing the Christian responsibility for areas of development. The key to development is to

bring about the matured growth of the people, so they will participate responsibly in the developmental process. In many parts of the world we are glad to see the upsurge of people. Those who were formerly suppressed and passively accepted the suffering are now coming into the process of self-reliance and helping one another. A sense of joyful celebration comes when people develop their personalities into maturity and responsibility.

The urgent task for the church is to help the movement of people who want to help themselves. This goes beyond fraternal charity and a paternalistic relationship. It recognizes the basic right of all people and the fundamental importance of all people sharing the power in order to have a responsible relationship in the industrial society.

Some criticize the people's upsurge by pointing out that there is violence and selfish group egoism in it. It must be clear that any people, including the poor, have selfish interest. But it is when people lack a recognized organization to express their interests that we see some of the disastrous consequences of dissatisfaction. To absolutize the self-interest of a particular class is not our aim but rather to show a concern for their immediate interests and bring them into the process of responsible relationships.

Love in Action

Christians emphasize love as the central theme of Christian ethics in

human relationships. Certainly love is an expression of God's will and a basic element of Christian mission. But the important thing is to see how love can be manifested concretely in today's industrial situation. For instance, it is one element in the process of realizing the dignity of people. Love without justice is romantic impotency, while power without love is autocratic tyranny.

Christ in His ministry blessed people — people who were weak, poor, sick and afflicted — in order to restore their humanity. He commissioned the disciples to go to every part of the world and follow his example. It is not a smooth and easy road.

The process of humanization requires a commitment to become involved and courage to accept the suffering. What we need more than anything else is leadership training of persons who will participate with the people, helping them to organize and come into a responsible partnership with industrial society. In this task of up-building a body of people, many churches are working together.

New forms of joint action are emerging in various localities. All these efforts promote the training of leaders and encourage the organizing of people in the urban and industrial situation.

*Dr. Takenaka, professor of social ethics at Doshisha University in Kyoto, Japan, is chairman of the WCC's Urban Industrial Mission Committee.

OFFICERS' CORNER



"October Is a 2-Way Street." A late, late recording? Gordon Lightfoot? The Rolling Stones? Well, not this time. It's a G.T.O.C. release — a reminder to **ALL ADULT, GIRLS', CHILDREN'S SYNODICAL SECRETARIES** that a bundle of W.M.S. Report Forms will come **in** to you by Her Majesty's Mail this month, and should promptly be sent **out** to your Presbyterial Secretaries, who should join the 2-way traffic by passing on the forms as promptly to Local Group Secretaries or Leaders.

MEMBERS — Hastening also through the traffic will be renewal subscription forms for your 1973 "Glad Tidings". Speed them back to your Group Glad Tidings Promotion Secretary, or to the Glad Tidings office, 50 Wynford Drive, Don Mills. \$1.50 extra in the boot

will order a year's subscription for a friend or relative, doing away with that traffic-jam of gift selection just before Christmas.

And coming in from the feederlanes are you **LEADERS AND MEMBERS** who've been to training-sessions in September and October; and those who've been delegates to Council Annual in September. You've had some prodriver training and you're driving the newest models — with ideas to pep up Group meetings (don't be afraid to use them); or with reports of the Annual Meeting (not reports of every little curve in the Annual Meeting road — but clear-cut, informative road-maps of the where, and how, and why, and such, of present-day W.M.S.)

C.O.C., EXPLORER, C.G.I.T. LEADERS — also on the road. Don't be without licence-plates. Register with the Children's or the Girls' Work Departments at the National Office at 50 Wynford Drive. Then both the National Office and your Presbyterial Secretary can be of help to you when you run out of gas and need a lift along the way.

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THE WMS AT WORK

• Twenty years of service was celebrated by the Gordonville Evening Auxiliary in the summer. During the evening, Mrs. Ed. McWaters reviewed the history of the groups whose motto "Be Strong and of Good Courage" still holds fast. Of the ten presidents holding office over the years, nine were present. Many former members sent greetings to the groups which have supported CGIT, COC and Explorers. Mrs. Sodan Coutts, an organizer 20 years ago cut the anniversary cake on this happy occasion.

• St. Paul's W.M.S. joined Annie Purvis Auxiliary, Port Hope, at the home of their President, Mrs. D. John Bell, for a dinner meeting.

The pot luck supper was fol-

lowed by a devotional period conducted by Mrs. Chas. Smith and Mrs. Roger Lee.

St. Paul's W.M.S. presented Mrs. W. H. T. Fulton with a set of burning bush insignia coffee spoons. Rev. and Mrs. W. H. T. Fulton, minister of St. Paul's Church, Port Hope, have moved to the Okanagan Valley, B.C., to build their retirement home.

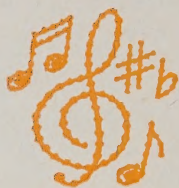
Mrs. W. A. Anderson, another faithful member of St. Paul's W.M.S., was presented with silver spoons as she moved to make her home in Toronto.

Guest speaker for the evening was Mrs. Margaret Thompson, who with her husband taught for two years in Africa. With the use of slides Mrs. Thompson presented an excellent insight into the way of life of the African people.

In Remembrance

Name	Church	Presbyterial
Mrs. Finlay McKay	Central, Oro	Barrie
Mrs. John Donaldson	Knox, Acton	Brampton
Mrs. E. D. Mullen	Calvin, Toronto	East Toronto
Mrs. N. (Effie) Cuthbertson	First, Edmonton	Edmonton
Mrs. John Elliot	Duff's, Puslinch	Guelph
Mrs. Mary Ewen	St. Andrew's, Kirkfield	Lindsay
Mrs. John Good	Knox, Teeswater	Maitland
Mrs. W. J. Smellie	St. Andrew's, Huntingdon	Montreal
Mrs. Violet Hollingsworth	Old St. Andrew's, Colborne	Peterborough
Mrs. Agnes Clazie	St. John's, White Rock	Westminster
Mrs. Rachel Evelyn Frey	St. John's, White Rock	Westminster
Miss Helen T. Rae	Victoria-Royce, Toronto	West Toronto

Ed. Note — We record also with deep regret the death of the Rev. Dr. J. Alan Munro, Executive Director of the National Development Fund.



Golden Lake Happenings

by ETHEL FERGUSON

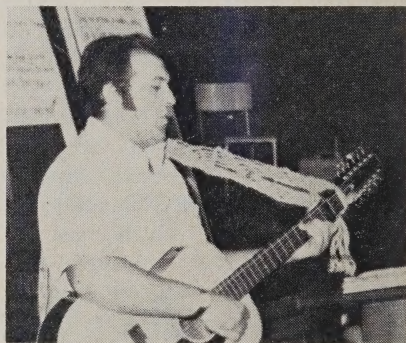
The Presbyterian Music Camp — first of its kind — was held at the United Church Camp at Golden Lake, Northern Ontario, in August.

Campers young and not so young began to arrive from many points in Ontario, Quebec and New Brunswick to join in the new experience of a music camp.

Eighty-five campers registered which included fifteen families, who joined heartily in the enjoyment of getting to know others.

Reverend W. I. McElwain of St. Stephen's, Scarborough and Chairman of the National Committee on Camping of this unique camp presided as Dean. The camp program was well-structured with scheduled and optional sessions, one of the great features being the involvement of campers to ensure continuous activity. Alan Cowle, or-

ganist of Knox Presbyterian Church at Oakville and manuscript editor of the New Book of Praise held sessions each morning, his prime objective being to introduce new hymns and their music. These ses-



sions were of great value to organists, giving an opportunity to gain from the vast fund of knowledge Alan Cowle has on organ playing, choir leading and congregational singing. Those with tape recorders went home with the proof of how the hymns should be played and sung.

Rev. McElwain helped all to see the place of music in worship and church life. One particular session had a panel discussion on "How to introduce the new hymn book and new forms of worship to the con-





The highlight of each day was the "Evening Happening," when campers presented skits, instrumental music, group singing, piano duets and poetry, and joined enthusiastically in games and rounds.

"In the year 2010, many things will have happened by then" was an amusing musical ditty

gregation" which was most beneficial for those returning to this task.

Reverend Gary Morton of Strathcona Church, Burlington led in informal worship music — folk and contemporary — a rousing session!

Ron Klinck, organist of Knox Presbyterian Church, Guelph, gave instruction in handbells which proved to be a fascinating musical adventure. Arts and crafts were a favourite with the children (and many adults who teach) under the instruction of Miss Mabel Booth, Consultant in Elementary Education.

Camp is not camp without sports, swimming and recreation time, and this was certainly on the agenda. Early morning dips, canoeing and fishing attracted the up-before-seveners!

One most interesting feature of each day occurred before supper when Mr. Cowle brought us, "Appetizers from the new hymn book," a short, lively session which whetted our appetite for both the hymn book and, of course, supper.

composed by Mr. Cowle. A pop contata *Jonah Man Jazz* directed by Mrs. Alison Stewart-Patterson of Senneville, Quebec, assisted on the piano by Mrs. Mary Ritchie of Elmvale and performed by a youth choir, was a highlight.

Other arts were encouraged, including poetry composition which received excellent results. Included were writings about the camping experience, and delightfully, words set to music. "One thing we have in common, just to sing and sing some more."

Saturday proved to be the big day, a culmination of all the learning experiences during the week. Visitors attended the special services put on by the campers in exuberant spirits.

Sunday brought this unique camp to its close with a church service rich in meaning and sincerity.

So the music camp has ended for this year. Next year may bring another week of music and fellowship — who knows?

INDIA — ONE SIXTH OF THE WORLD'S PEOPLE

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A packet containing the book ASK AN INDIAN ABOUT INDIA by Blaise Levai; a 48 page Guide on India for Adult and Youth Groups; Mimeographed material giving additional programme ideas and Worship Suggestions \$2.25

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MINITREK TO INDIA packet contains the resource book MOTHER INDIA'S CHILDREN by Edward Rice; A booklet about India prepared by Information Service of India; and Suggestions for five programmes prepared by Mary-Lou Funston and based on resource materials in the packet; notes about Affiliation with the W.M.S. and other information \$2.25

For Children's Groups

For Juniors (Explorers) the packet includes a reading book COME INSIDE INDIA by Marion Van Horne; INDIA FROM A TO Z with stories, puzzles and games; a guide to assist in planning programmes and material on a Learning-Giving Emphasis and a Picture Sheet \$3.00

For Primary (COC) the packet includes a reading book THE SECRET OF THE DRUM-STICK TREE by Jane Day Mook; Primary Teacher's Guide HOW INDIA FEEDS THE HUNGRY by Mary Anne Cavicchi; material on a Learning-Giving Emphasis and a Picture Sheet \$3.00

ADDITIONAL RESOURCES

INDIA, YESTERDAY AND TODAY, edited by Clark D. Moore and David Eldridge — a good reference book 95

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NOVEMBER 1972

GLAD TIDINGS

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NOVEMBER 1972

Vol. XLVIII

No. 9

Editor

Laura M. Plummer

Published Monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group

Glad Tidings Secretary.

Individual subscribers may
order direct from

Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

Please make all money orders
and cheques payable at par
to **Glad Tidings**.

Opinions expressed in articles
in the **Glad Tidings** are not
necessarily those of the
Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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Women

EDITORIAL

There are times when, if she weren't a woman, she'd give up in despair.

In an editorial I read recently, the male editor was saying women are fighting for equality when they had superiority. The idea coming through strong was she could be a Heaven-sent angel sweetly staying at home, but she had fought for the right to smoke in public and get drunk was was fast becoming worthless because of her fight for "rights".

I suspected I could find that opinion somewhere, but I wasn't expecting to see it in print in Canada in 1972!

Women are struggling against a tremendous force of tradition and history in their effort to be not man's shadow but a real life human being standing beside him. The role of women has fluctuated between slave and pampered plaything. Women are womanly enough not to want to switch roles and be a tyrant dominating men . . . she just wants to be accepted as a man would be on the basis of her merits.

Indications according to history books are that the progress of mankind has been entirely man's doing with some little notation of lesser beings in that civilization with unimportant positions who happen to be women, and who deserve a small sub-paragraph. In the Old Testament, as a history book, it's easy to get bogged down in a "begat" chapter whose fascination is a civilization seemingly entirely male.

In the social structure, women have always been slaves either physically or mentally. They were either serving "a more noble being" or being served "as a more noble being." However, this china doll image, patronizing token of more recent centuries isn't acceptable either, and is part of what the 20th Century woman is breaking away from.

Women are now well educated, and are perhaps able to get a position in the business world equalling her capabilities, but often advancement is limited because she is a woman. Employers tend to assume that women are risks in that they can leave their job any time because financial responsibility is with the husband. They don't consider that for this very reason the position can be more capably filled . . . she's there because she finds fulfilment and wants to be there doing something she enjoys.

It's attitude ingrained through tradition that women are fighting against now. What they're looking for is acceptance as responsible members of human society. Somehow they have to break down a belief that women only want rights without responsibility, when what they feel is a responsibility to contribute to the human race what they have become through what they have gained.

A SALUTE TO WOMEN

... in India

by MARGARET KENNEDY

It is January 26th, 1972, Republic Day in India, and two of us are seated in the square at the foot of the Parliament Buildings in New Delhi, waiting, with some half million others, for the parade to begin. A rising surge of sound comes up the Mall; military cyclists appear, then an open Jeep. Standing alone in this is a figure in a saffron sari, the Prime Minister of India, Mrs. Indira Gandhi, the woman of India! The crowd shouts and claps excitedly — here stands the symbol of the recent military victory over Pakistan, the symbol of India's ability to handle ten million refugees! Mrs. Gandhi is received, is seated and not long afterwards, her little grandson climbs up on her lap.

A few days later, a Delhi High School produced a drama, acting out words which Mrs. Gandhi had spoken:

"A nation is a mosaic — like a work of art. It takes many elements, many textures and many colours to give the total effect of strength and beauty. The Indian nation is such a rich mosaic of people, of dress and diet, of cultures, of languages, of faiths. Yet this diversity is encompassed

within an intangible quality of Indianness. Our heritage is the mingling of numerous streams, great and small, which have joined the river of India's progress at different times. Together, all these differing parts make up the whole. To deny or ignore any — even the smallest or the most recent — would be to diminish India."

In the drama, we saw the hurrying medical students, the playing primary children; the scientists, professors and mill workers; the nurse at the Family Planning centre, the farmer being given the new seeds; also, the village woman nursing one child and another pulling at her as she grinds the grain. India, the new and the old! A Dowager Maharani in politics speaks up for the princes and uses a helicopter to get to distant villages, like Bhabra, our post office centre. A Hindu lady principal of a high school comes to speak to the Inter-Church Council of Christian women to give the historical background of the Bangla Desh episode and to challenge the women with tasks to be done. The wife of a judge who herself teaches English in a college in Barwani, calls the local officials and friends to a mu-

sical evening when she plays the sitar and many others sing and play until early morning. Another scene in this life in India I saw in the home of a Hindu forest officer where I went on business and was persuaded to stay as a guest. The officer had an appointment so I was graciously entertained by his wife and mother. The Indian dinner seemed all ready, the children were fed but there was no indication that we should eat — the master of the house had not yet come. When he did come three hours late, there was no mention of it being late, no irritation. The hot breads were made immediately and we sat down. This was the woman's part of the day's operations and it was done with grace and without fuss. I wonder what "Women's Lib" would think of that!

Christians are the third largest community in India even if they do form only 2½% of the population, so Jesus' picture of the well-savoured salt being used to flavour the whole could be very applicable here. What of the Indian Christian women? Do they serve and witness to a life made different by the presence of a living Saviour? I have written many times about the Bhil Christian women whose background is quite lowly but some of whom are now well educated and holding positions of leadership. Then there are many like one friend, Shiela bai. She did not go on so far in educa-

tion, neither has she received any specific training, but her home is a centre of hospitality where young people gather to talk with her young husband, a teacher. Her children are gathered together once a day for Bible reading, singing and prayer. But ever since I have known Shiela, she has been the one that responded to the challenge of the extra to be done! For some months, she gathered together a number of unlettered girls and had group teaching similar to the CGIT programme. Now for many weeks, Shiela and Alice, who used to be a Bible woman, have been having adult literacy classes from 1:30 to 3 p.m. five days a week with these girls when Bible teaching is also given. The Women's Fellowship has now decided to give an honorarium for this teaching to encourage the continuation of such a regular programme. Shiela is a radiant young woman clearly showing that truth — "To him that gives, it shall be given."

This last year, I have had the privilege of being with women on the Executive of the Women's Fellowship for Christian Service for all North India and I can surely salute these women too for their Christian witness. There is Miss Tinku in whose home we gathered for a meeting, who rose at 5 a.m. to get work done in her office before our meeting began. She is the Principal of a High School where there are 1,000 girls, most of

whom are not Christians. I attended the staff prayers in the evening and was impressed by the group of fine-looking, qualified Christian teachers who were witnessing to Christ by their teaching and by personal contacts with that host of girls and their families. Miss Tinku recently returned to this school — for 5 years she served the Church in full time women's work and she continues to make a great contribution in her clear thinking and in her writing.

The Treasurer of the Executive is also a High School principal in Rajasthan, capable, meticulous and obviously delighting in her work which had been founded by the Church of Scotland. She has arranged all the banking for the new North India Fellowship and cheques are counter-signed by the President, Mrs. Kamal Luther, wife of the Bishop of Bombay. Mrs. Luther is a doctor, but she gave up active practice when her husband came to Bombay so that she could support him in all the pressures of work, travel with him when necessary. Recently she planned a leadership training camp for the wives of all the local pastors and what a joy it was for those women to come in for a while from their distant villages. It was a pleasure to see her tact and graciousness when she presided at the inaugural Synodical meeting (equal to our WMS Council) last October.

Women of India — no wonder the Church here recognizes the ways God can use them. In this new Church of North India, women are to be voting members at every level in the Church courts, from the Session up through the district Councils to the Synod (i.e. General Assembly). The Synod has accepted an estimate to cover certain needs of the Women's Fellowship, then the givings of the women will be used to carry out service projects — the first suggested is the contacting of the Christian women on the distant Andaman-Nicobar islands in the Indian Ocean and the women of Bangla Desh. Truly the women of India will be used of God in His Church and in the community.

. . . in China

In traditional China girls had little status. Education opportunities were almost nil, rights in marriage non-existent. Wang Lung, the peasant in Pearl Buck's novel *The Good Earth*, lay in bed early on his wedding day thinking of the woman coming to his house. Never again would he have to rise summer and winter at dawn to light the fire. He could lie in his bed and wait. And if the woman wearied there would be her children to light the fire, the many children she would bear him. And

grandsons were coming, grandsons, grandsons, grandsons!

The woman was a work horse and a child bearer whose only security was found in the future of her son. She might eventually become the head of the household as a grandmother and widow, but story after story tells of personally humiliating and emotionally disturbing earlier years. Suicides were not uncommon.

Today writers in People's China say "Women of Mao Tse-tung's era are equals of men!" How has such a change come about? Has the woman of China really shed her traditional role? Is she "liberated"? What is her view of happiness and life purpose? How does her quest for equality resemble or differ from that of her American sisters?

The first open challenge to the subordination of women came in 1898 when leaders of a shortlived reform movement advocated education and unbound feet for women. In 1911 the Republican revolution again promoted women's rights. In the twenties women became political workers for both the Nationalist and Communist parties. A new generation of women appeared who had gone to schools, many sponsored by Christian missions; occupational opportunities for women in the urban areas began to open up. The terrors of war and the gradual weakening of the Nationalist party along with efforts by the Commu-

nists turned many women toward the left. The Communists saw in the women of China one of the largest groups of disinherited people in the world. Support for women's rights was coupled with the demand to sacrifice for nation building. New feelings of pride and hope began to replace the pain and anguish of life for Chinese women.

The Communists came to power in 1949.

In 1950 a new marriage law was passed, and marriage would henceforth be based on full consent of both parties.

The process of making women outside the major urban centres aware of their rights continued. The campaign to change the status of women included newspaper articles, broadcasts, plays and "speak bitterness" meetings in which women publicly aired complaints against husbands and families.

"Build socialism", women were exhorted. "To gain emancipation you must do productive work just like men."

The emancipation of women was furthered with the establishment of nurseries, kindergartens, communal dining halls and laundry service units in the late fifties.

The socialization of housework was seen as the way to free the great majority of women from domestic toil.

Women became more and more involved beyond the home. Educa-

tion was now open to more women and a growing number of women became teachers, doctors and engineers. Women were also represented in politics and government.

Mid-1966 saw the beginnings of the Cultural Revolution. Attacks on various forms of self-interest and elitism showed that women's emancipation was not yet complete. Three lines of criticism particularly affected women. First, the family was attacked as a haven for self-interest. Women should take a more active interest in national and world affairs as well as caring for husband and children.

Second, the question of sex distinctions as such was said to be irrelevant. All problems are ones of class. There is no specific women's concept of life and world.

Third, new charges were raised of discrimination against women in work and Party posts.

Recent reports indicate a growing expectancy by China's women that they will play increasingly significant roles in schools, Party, industry and farm.

Women's Liberation — West and East

What is the relationship of the experience of Chinese women to their American sisters' experience in the West?

It is obvious that women of both America and China have felt exploited. Both American and Chi-

nese women feel the need for ongoing struggle. Emancipation has not yet been achieved. Progress, yes, but full liberation is far from finished. "Mao Tse-tung thought", with its emphasis on continuing revolution against all forms of oppression, supports the Chinese women in their task.

Yet there appear to be basic differences in how the struggle is viewed. When American feminists speak of "oppression" they speak primarily of the oppression of male supremacy. The basic conflict is in the relationship between a man and a woman. Chinese women speak of continuing class conflict; women's liberation, for them, cannot be isolated from class struggle. The Chinese woman fights for the ongoing transformation of her own society and identifies her own liberation for the building of socialism. Some radical American feminists believe women's lib and the struggle for socialism are inseparable, but most American women do not think in those terms.

Kathy Mulherin says "We (women's lib) will be a movement based on the needs of women, on our feelings." The Chinese would likely say that their movement must be based on the needs of China, that personal feelings must always be second to the needs of the people.

(Condensed from an article by Rhea M. Whitehead in *China Notes* printed by the National Council of Churches of Christ, USA.)

... in Africa

by DOROTHY McCONNELL*

THE FIRST TIME I WENT TO AFRICA — a long time ago now — a woman who had always been interested in the African women said to me, "It is hard to interest other women in African women. They do not seem to have the drive of the Chinese or the Indian women. You can always get interest in China or India if you put one of their women on the platform."

I do not know how that idea started, that African women have no drive or that they cannot appear on platforms. Any reader of this page whose mind goes back to the 1966 Assembly of the Women's Society and Guild held in Portland will remember Mrs. Rudo Kapenzi of Rhodesia who substituted as a speaker at the last moment in front of an audience of about 8,000. There was force there, there was poise. And there was a confident grasp of the issues before the Assembly which went beyond the grasp of many who sat in the audience.

The educated African women are meeting the problems of their countries with an understanding that has a rather remarkable serenity about it. And the uneducated ones may have a more limited experience but they share the

same calm. This is true whether the country is free or not.

I want to stress for a moment the serenity.

In many of the countries, a woman still is under the control of husband, father or older son. She can, in South Africa for instance, go before the Bantu tribal commissioners and appeal for "emancipation." If it is granted she is a full member of the *Kraal*, may own property, keep her wages, make a will and have a say in the upbringing of her children. But to get to this state she must have the signature of her guardian — be he husband, father or older son.

In talking to a woman in one of the South African settlements — a woman who held an extremely responsible position as the director of a clinic — I asked her about opportunity for refresher training. She said — putting out her hands in a gesture — "I don't think I can get the permission. I am a minor you know." She was a good 50 years old and minor seemed singularly inappropriate. "I have not been able to get the proper signatures to be emancipated."

If you read South African law you will find that her wages are the husband's, that he can, with some restrictions, leave her out of his will, and that he has the ultimate say in whether she can work at all or not. In families where the men are educated the law is not strictly observed. And, particularly in the tribal lands, the

women can exert a great deal of influence in the management of the home. But I have yet to meet a South African woman who does not resent the law — or to meet one who did not say confidently, "That law will go." That is what I mean by serenity — a tranquil belief in the future.

I do not mean to imply that the women expect rapid change. In the short time I was in Africa I found books and pamphlets and articles on a woman's place in every country I visited. In one pamphlet there is a list of laws that affect women, with proposals on how they can be altered. In another called "Kenyan Women Look Ahead," there are suggested programs on how women must actively prepare for independent Africa.

Some of the men talk about changes for women too. A man in South Africa said, "I tell the preachers to bring their wives to meetings. They've got to get the idea of *listening* to their wives today."

This particular man had a wife who had given up teaching in a school in one of the townships to run a nursery school. I visited the school and noticed the easy way she handled the children. In that part of Africa there is great insecurity. A family may be moved out of a township and "resettled" without much warning. Tribal ties have been the only ties in the past. Suddenly a family finds itself in

the midst of neighbors who do not belong to its tribe — who do not even speak its language.

"There must be nothing upsetting in the nursery school," said the director. "We do not even raise our voices. Here there must be security and calm."

There are clothes for the children to wear while they are in school. These clothes have been donated by persons outside the township. One little boy fell in love with his jacket. When the time came to go home he did not want to take it off. I waited for the usual speech: "What if all little boys and girls wanted to take home their clothes?" But no. She smiled, gave him a pat and said, "All right."

"We have to break a few rules to have an orderly environment," she told me. I was not surprised that her husband listened to her.

I was wondering about the young writers — the story tellers, the poets. I kept asking about them but I couldn't find them. At last I found a woman — she was not from one of the newly independent countries — who gave me great numbers of poems and stories by boys and girls. She had been collecting them from little schools all over the country. She and her colleagues kept saying in essence, "We have to work hard in a segregated country to keep awake the creative spark in the child."

One thing I noticed was that

conversations were just as good in countries where Africans were under the domination of the whites as where they had more freedom. It was not the same kind of talk but showed the same kind of comprehension. In Zambia the women were talking about backing one of their women members who was in the legislature: "It encourages her to speak out if she knows we are in the gallery." There was also a very brisk discussion about who should pay for new roads — the owner of the vehicle or the ordinary taxpayer. In Zambia the women are equal citizens with the men and they take their status seriously.

In Rhodesia, next door almost, the women were working through the Methodist Church conferences to insure the rights of married women. At the church which I attended in Salisbury the women were called on to explain some of the stands they had taken at conference. After the service they stood in little groups discussing what they were about clearly and without emotion.

One of the finest board meetings I have ever attended was in Rhodesia. The agenda was concerned with the training program for young people in the coming year. The board was made up wholly of African women and I was interested in how similar our problems were.

Perhaps the most determined talks were those I heard in South



Africa. You would think that there, of all places, women would be in despair. Not at all. At one session young women began to talk about what they could do to change the atmosphere.

"You don't act contented," they said, "that is no good. And every time you get insulted or someone else gets insulted you speak." There followed a lot of stories of speaking out — with a lot of laughter. It should have been bitter. But it was not.

"Time's on our side," they said. And these women — at least the ones I met — are preparing themselves for when that time comes.

**Miss McConnell was associate general secretary of the United Methodists Woman's Division and an editor of World Outlook. Miss McConnell has recently returned from a trip to Africa and Asia. (Reprinted with permission from Response in the July-August 1971 issue.)*

Canadian Women Around the Globe

Just what is the status of women overseas . . . Canadian women serving as missionaries through the Presbyterian Church? That is the question Glad Tidings asked Dr. E. H. Johnson, Secretary, Board of World Mission.

What does she do? She's involved in her profession in an appointment established by the Church in that country. She's a teacher, nurse, child care worker, Christian education worker, and much more within the framework established by the main goal of sharing the good news.

Since her appointment is from the country in which she is serving, the actual duties performed have not changed with her new responsibility to the Board of World Mission. The changeover from direct financing of WMS to indirect financing through BWM has not brought about a change of position or work for her. Because of her previous association with WMS and its support of overseas missionaries to the extent of one-third the total budget required in 1972, a WMS representative on the Board has a voice in the structure in which this missionary finds herself.

In her country, the woman missionary is perhaps head of an institution, or member of committees as part of her work, but as is the case with the men, there are few foreign leadership roles. "Missionaries and donations are in a subsidizing position — a helping and supporting role," Dr. Johnson indicates. In considering the status of the Canadian woman and the position she is able to obtain, consideration must be given to the status of women nationally in that country, so the topic is developed through understanding both. For instance, in India women cannot be ordained, and this prevents her from attaining certain offices. However, women have a representative in the General Assembly. In Guyana, women can be elders and therefore on Assembly. Depending on the liberation achieved by the women of that country, the role of active decision making or one of influence is determined.

An important factor to consider is the ability of the national women to hold authoritative positions. In most countries, the women simply do not have education and training to hold offices. The position of women on policy

making bodies of the Church is increasing proportionally with the educating of women. Countries like Taiwan are further ahead than African countries, for example. Generally speaking, the women of Africa are very slow in gaining education and leadership training.

The Canadian women are mostly in the deaconess position, in a supporting role to her country's Church, and limited to positions acceptable for women in that country. Thus, she is not usually in a high and authoritative position in the Church, that is, the topmost positions. However, it is felt that for the actual position the woman is in, she is higher up the ladder than the same position here in Canada would place her. Mrs. Mary Birch, Associate Secretary, Division of World Outreach for the United Church says "they have a position of importance just because they are missionaries." This is because they are educated and trained. The United Church has ordained women. Mrs. Birch cited as example Rev. Geraldine Reid in Trinidad who has five pastoral charges. As far as acceptance by the nationals and within the Church is concerned, she has never heard of discrimination against women such as Miss Reid.

The question of what is being done to improve women's positions in the church and society touches at the basis of present-day endeavours. The program of missionaries

is to educate and train. Dr. Johnson says "there is a continuous and continued expansion of high level training." An example is the female scholarship students coming to Canada. "Training is most important" he continues. The present role of women is strong and influential although not on public platform. Education will place her in more active public position.

Mrs. Birch points out that overseas women are quick to take an opportunity for education. She says it is not as difficult in other countries as it is in Canada to get women to take on positions in the Church as it becomes possible for them. They are eager to do so. Training to the level of ordination is not yet a question in any of the countries for the national women.

As well as their work, Canadian women sometimes take part in ecumenical activities. Margaret Kennedy is presently Secretary of one such council, the Women's Fellowship For Christian Service, but is remaining only until an Indian woman is ready to assume the responsibility. They are usually on committees and involved in programs. As far as being named to various ecumenical councils, it is usually the Moderator who is named, and they have been, up to this time, men. Mrs. Birch points out that the reason national women are not involved in ecumenical activities is because the missionaries have gone to an area

where there is need, an area that is depressed. These people, until they gain independence and self-sufficiency, are not in a position to consider the needs of others. Thought of ecumenical activity is just now emerging.

Combining all these factors, the Canadian woman missionary

overseas comes up with a unique status. She may not be named to some high position, but she's important in her work. Her abilities that make her a leader are also the qualities she needs in her supporting role. Where she can't be actively involved, she's influential.

She's accepted for what she is.
—Imp

Beautiful Things

Beautiful faces are those that wear —

*It matters little if dark or fair —
Whole-souled honesty printed there.*

*Beautiful eyes are those that show,
Like crystal panes where hearthfires glow
Beautiful thoughts that burn below.*

*Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.*

*Beautiful hands are those that do
Work that is honest and brave and true,
Moment by moment the long day through.*

*Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills it so.*

Beautiful shoulders are those that bear

*Ceaseless burdens of homely care
With patient grace and daily prayer.*

*Beautiful lives are those that bless
Silent rivers of happiness,
Whose hidden fountains but few may guess.*

*Beautiful twilight at set of sun,
Beautiful goal with race well won,
Beautiful rest with work well done.*

*Beautiful graves where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands — oh!
beautiful sleep!*

Ellen P. Allerton

Women, The Church and Society

BY DR. MARION POWELL

Women are moving into exciting new freedoms as they are learning to express themselves in new ways. Unfortunately many women in the church are uncomfortable and fearful as they watch the convictions they have been taught about their traditional roles being shot down by the world around them. The retreat to the pew is no longer a comfortable one and the cherished ideals of the role of mother and wife are coming under attack.

Most of these feelings have little or nothing to do with belief and faith. This reassurance needs to be continually given to women in their new emerging identity. The attack on woman's traditional place in society and in the church has been a gradual one gaining momentum as outspoken women in the community are coming forward and being heard. For many women the past decade has been devastating as the traditions of the church have made her as a working mother, a career wife or an outspoken activist aware of the vast gap that

exists between the church and society. For others the slowness of the church to accept change has been reassuring and comforting.

As an occupier of that uncomfortable pew I had looked ahead to middle age when I would become more wedded to traditionalism, but I have found that with the age has come radicalism, with experience has come tolerance and with maturity has come willingness to accept change. Many women of all ages are experiencing these same disquieting sentiments.

Statements have been made by feminists blaming the church for the oppression of women. If the church did not actively crusade in this suppression of women's rights at least it did nothing to support women in their struggle to gain equal status with men. The tradition of Adam's rib has been jealously guarded by Judeo-Christian leaders down through the ages. Jesus was the first to look beyond the standard of society and cut across tradition as He pointed out to those who were prepared to stone

the woman who had committed adultery that the sin was not hers alone but was equally shared by the male partner. He crossed the barriers set up by the prejudices of 1st century Palestine and gave an example which provided leadership to the church to reform society rather than reflect it.

Social change exerts pressure on the church; but rather than direct those changes that are occurring as the place of women in the labour force is being examined and as the pattern of parenting is being altered we wait until we are forced to accept the changes reluctantly. So the church has perpetuated customs, institutions and myths of the world rather than criticizing them and rebelling against them. We see many references to changes in life style, in attitudes of the young towards marriages and parenting, but the church continues to be family centred while families are breaking down around its doors. The church must be sensitive to the needs of people both within and without, and while the Head of the church is the same yesterday, today and forever, there was never any implication that church should remain the same.

Women are no longer prematurely aged by the heavy load of child bearing and child rearing, as family size is being reduced and

schools are reaching out to take in the three year old. Women are entering the labour force as breadwinners yet we still accept men as the major breadwinner and women as supplementing family income usually for selfish reasons. Women are working because of the significant contribution they can make to a family or through a skill to society. The significant number of working mothers represents nearly one quarter of the total female working force, more than one half million women with more than one million preschool and school age children. The struggle of women to gain recognition and status as other than wives and mothers is being fought in the community. The church is strangely silent. Those changes in society which are occurring will creep into the church with general acceptance in a very few years. The church condemns forms of social action and condones them within a generation.

We must ask ourselves the question whether the church can change now and become the reforming force in the community, or whether it will continue to follow. With women now prepared to accept new freedoms and new fulfillment this can be an exciting challenge lying ahead for us to take part and give leadership in the renewing of the mission of the church of Jesus Christ.

First Ladies

To say someone is a gracious lady is a compliment reserved for the few. From across Canada some lovely and gracious women have been presented as just that. The fine beauty is in the character that makes these women stalwarts in their church and community through concern and service to others. In our Hall of Fame we present WMS members who have been spoken of as outstanding.

Marguerite Davies

The north has an attraction for Marguerite Davies who lives in Fort St. John. Through her years there, Mrs. Davies has done much for her community. A major accomplishment is the existence of a library, and children interested in using it, a task taking two years to complete. History is also of interest to Mrs. Davies, and she was called upon during both the B.C. and Canadian Centennials to compile historic notes, the result of which was the publishing of one history book with a second on the way. Mrs. Davies is maintaining her active involvement in WMS by being on executives at the various levels, and at the same time is on the executive of Women's Institute. Her work in Women's Institute has gained for her community a Centennial Park. One of Mrs. Davies' great contributions to her church is the writing and producing of musical pageants, particularly during Christmas seasons. In Marguerite Davies we see a person willing to share her talents with others.



Muriel M. Ledingham

Activity seems to be a description for this Vancouverite. Educated at U.B.C. and McGill, Muriel Ledingham has numerous church and community responsibilities. A founding member of Convocation, Simon Fraser University, Past President of University Women's Club, Vice-President of Provincial Council of Women, and Executives of service clubs and fund raising campaigns require her involvement, but she still has time and energy to donate her talents to her church and inter-denominational work. Youth work, including leadership of CGIT, Explorers, Sunday School and other children's work is important to Mrs. Ledingham along with women's work which includes Presidency of the Afternoon Auxiliary WMS and the planning committee for a women's con-



ference at UBC. The President of Vancouver and District Council of Churches is also on the Board of the Bible Society and North West International Mission Conference. Somehow, after all this service to others, there is still a little time for hobbies of sports, crafts, gardening and cooking.

Margaret Marshall

One wonders what qualities make a person outstanding: is it the effort put into a job, the amount of activity given to the community, concern for one's fellowmen? Perhaps it is a bit of all three plus many more subtle things which go untabulated.

Certainly in thinking of Margaret Marshall it would be necessary to include all of the above. The teaching career of Miss Marshall led her from rural classrooms to an administrative position of the Calgary School Board. The skills which she learned and practiced in her profession have been freely shared in her commitment to the Church, particularly in Christian education and CGIT. She has served on many committees and boards in this aspect. Her concern continues throughout the city and province in teacher-training in her own and other denominations. Miss Marshall has cloaked her many activities with a depth of understanding, concern and love, characteristics which have made her outstanding in the eyes of those she has taught. Between errands of help for others, if you're looking for her, you'll find her out on the landscape with her already well-used paint brushes.



Agnes Kirkpatrick

Scottish born Agnes Kirkpatrick, the only Honorary Member of the Burns Club of Red Deer, a Charter and Life Member of the Royal Purple Lodge, is also one of the great fund-raisers of her Church. And while she has many outside interests such as flower arranging (being a certified judge of flowers), Mrs. Kirkpatrick is known as a person who puts her Church first. A great part of her involvement is with WMS as Honorary Life Member having been Synodical President and served on the General Board of Missions. When it came time for women elders, first choice was the person of whom it is said she is a tremendous asset to whatever organization she belongs . . . Mrs. Kirkpatrick. Handy with a needle, and experienced in culinary arts, financial assistance has been given to these various organizations through her contributions from her skill. Another lady whose service is to be commended!



Jean Elder

Another lady who likes activity, from Grand Prairie we find Jean Elder who is involved in commitments to others. While always giving support to her own Church Mrs. Elder's efforts have been appreciated in interdenominational projects such as Fashion shows, bazaars, camps or any gathering. A keen interest in the welfare of the young is noted and this is evident in Sunday School and CGIT support. Mrs. Elder is often found on the executive of WMS and girls' groups. A press secretary, and Synodical Executive, worthwhile trips to meetings and council were made to better her WMS group through enlightening reports. All this is fitted around a busy career in a car agency.



Marie Wylie

Mission interest for Marie Wylie centres particularly around orphans in the Bhil Field educated through a memorial fund to her son. That her concern is for children in another land is no surprise when one considers she has been superintendent for twenty-five years in the church school. As well as her interest and personal attention to these children, Mrs. Wylie is also president of the Women's Federation, and was honoured for her work by having a Federation group named after her. Community service is also an integral part of Mrs. Wylie's service, and she is a member of the national executive for the John Howard Society. And again, to further children in their education, the Lethbridge Music Festival benefits from her interest and support. The description applicable to Marie Wylie is "outstanding worker."



Emma Campbell

When Emma Campbell is in charge of things, she doesn't give the difficult job to someone else, she's a person to cheerfully undertake an unpleasant task herself. A Registered Nurse, Mrs. Campbell served for many years with the Red Cross Society, the Hospital Auxiliary, the Rehabilitation Society and the Council for Crippled Children and Adults in Medicine Hat. Her experience had also been a benefit to other social agencies. She has been honoured with the Red Cross Badge of Service, the Quota Club's Lady of Merit award, the Centennial Medal in 1967 and the Golden Crutch, the highest award of the Council of Crippled Children and Adults. Involved in the Third Street Circle and the Ladies Aid, Mrs. Campbell is known throughout the congregation for the friendly, cheerful efficiency of a leading worker.



Anne Graham

Living in Blueberry Mountain must have sounded storybook delightful to the young bride Anne Graham when she first moved there. Since that time, anything in the interest of the community to better those around her has been top on the list of priorities. Through her efforts, something like a community hall for celebrations can be found in the district. A Ladies Club was formed in which Mrs. Graham is active as well as the Goodwill Club. Her home has been the focal point of hospitality for students, deaconesses and ministers in the area. Children are particularly favorites with her, and as well as teaching Sunday School and Vacation Bible School, Mrs. Graham even takes on a chore like camp cook to help the children have a happy summer. It goes without saying that this Synodical Executive member is a great asset to her WMS group.

Bertha Edwards

It is said that the West gives to her favourite sons and daughters strength, breadth of outlook and far-seeing vision. Bertha Edwards, from Saskatoon, is surely a favorite daughter.

Mrs. Edwards has always been ready to help in social and welfare projects, and often this quiet voiced, unassuming woman has had influence far beyond her own city. She is keenly interested in the betterment of conditions for Indians. Professionally, she is a teacher and for many years has given leadership of Home and School Associations. Within her Church, she is a member of the Board of Managers and Church Treasurer, as well as President of Saskatchewan Synodical. Of Mrs. Edwards it is said she sets herself courageously to a task.



Clara Crump

Clara Crump, with her minister-husband have done a great deal in the area of Indian Affairs. For many years, they worked on Indian Reserves and Villages in Western Canada, watching it emerge to the new ministry which is given today. In each appointment, Mrs. Crump busied herself with women's work to further educate the women of her community to better themselves. Two of the tools she had to work with were WMS and Ladies Aid which allowed the ladies to gain instruction in care of their homes and children and also provide necessities for their church. Always interested in WMS work, Mrs. Crump was



eager to become involved in a group and was President of WMS in Portage la Prairie when their work was in that area. Through her extensive involvement, Mrs. Crump has given great contributions to many individuals in many communities.

Grace Smith

It's evident that an interest in building on that previously established is the basis for the work Grace Smith does for her community. In Winnipeg she is well occupied with establishing and maintaining Seven Oaks House, a museum. Included in this is a scholarship board of which she is a member, and many sub-committees. As well, she is area chairman of community financial drives. Mrs. Smith has concern for young people which is evident in that she is a founding member of a "half-way home" for girls. Although she has these demanding community activities, Mrs. Smith retains her positions in her Church, including executive positions in the WMS group, Auxiliary, and Presbyterial, being a member of the Board of Managers and choir. Describing Mrs. Smith, it is said she is an active and valued member of her Church and community.



Ray Loney

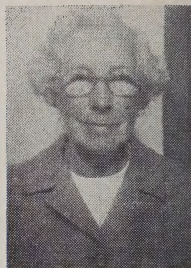
"A great deal of her success in working with others has been due to the fact that she would never ask anyone to do that which she herself would not do." This statement was said of Ray Loney of Fort William. Despite the fact that she had to raise four children herself, Mrs. Loney has been an active person in her church which has gained respect for her. Her positions have included Synodical and Presbyterial President, Supply Secretary and Sunday School teacher. In addition to her Church service, Mrs. Loney has given valuable time and effort to the Red Cross, particularly offering her talents in the sewing room. As well, she has made great contributions to the Women's Work Committee. Through it all, she has made outstanding contributions to her Church and community.



Ethel McFarlane

Music is one of the interests of Ethel McFarlane, and whenever the opportunity comes to substitute on the organ at her own and other churches, the opportunity is snatched up. As well as for her musical ability, Mrs. McFarlane is in demand as a speaker in Women's Services and Worship Services. Within her Church, she is involved

in the various women's groups, holding executive positions. She is also involved on the Presbyterian and Synodical levels. The choir is also participated in by Mrs. McFarlane, which again picks up her musical leanings. She gives volunteer service to her community through Riverdale Hospital and the Mental Health Centre, Toronto, where she has worked for ten years. Of Mrs. McFarlane it is said she is a cheerful, friendly and understanding person, and a firm believer in prayer.



Mabel McCutcheon

An enthusiastic person is presented to us in Mabel McCutcheon. That must be the word for someone who teaches in a Chinese Vacation Bible School, and studies Chinese to do it. A great deal of her time is engaged in WMS work in both the Presbyterian and Synodical, and Council Executive. In Hamilton, she has taught Sunday School, the preparation for which included a three year night course at Toronto Bible School, and has led CGIT for many years. One of the skills which Mrs. McCutcheon has developed and is known for is her speaking ability. She has always been well versed and active in Church activities, being trained as a "daughter of the manse." Mrs. McCutcheon is a member of the National Standards Council of American Embroideries, which speaks of her needlework talent that is taught, along with other crafts, in the store she and her husband own in Hamilton.



Grace Henry

A bilingual Montrealer, Grace Henry supervised the teaching of French in Montreal schools for a number of years. The Historian of the Presbyterian, active WMS office-holder and strong fund-raiser, was also one of the organizers for Montreal's Centennial Celebrations and contributed much to her city through that. Mrs. Henry has also had particular concern for senior citizens. St. Andrew's Home, a residence for senior citizens came into being under her leadership, and a Nursing Care Centre for senior citizens followed shortly after. Mrs. Henry's work to the Church and Community can be classed as home missions. "Whatsoever thy hand findeth to do, do it with thy might" is a possible motto that could have governed her many contributions.



Women In Politics

"A woman must be dedicated. There's no other reason for women to enter politics." So says June Marks, a woman who has entered politics.

At the time this article is being written, Mrs. Marks is deciding whether or not she will run for Mayor of Toronto. She has already been in public office for eight years as Alderman, and Sr. Controller. Behind that is a history of community and volunteer service from the time she was 17 years of age.

"Don't enter unless you are dedicated" she says, but adds that you won't be there unless you have been very active in the community and are concerned about change.

For herself, she entered a political career because she realized there was only so much she could do from the outside and to bring about the changes she felt were necessary, she had to work from the inside.

"Women are effecting a great deal of changes," Mrs. Marks comments, "even if they are not landed on the political field." She cites as examples the attention on abortion laws, or the pressure on the food industry brought about

by women, a great number of them who are very active. Such involvement is excellent background for a woman entering a political career.

In launching this career, a woman does it because she wants to. There are few who encourage people to run for political office . . . anyone, not just women. And, for a woman, her being there won't be planned the way men plan their careers several years ahead for entering public office. Mrs. Marks states that it is involvement and dedication that prompt a woman to enter what is basically a man's world.

In this man's world, if a woman is going to be successful and accepted by her peers, she has to be knowledgeable and have the ability. Again and again, Mrs. Marks says "you have to be good," and she confides that usually means just a little better than a man. "I never want respect because I am a woman," she says. "I want respect for doing a good job."

Women are necessary in politics because of their compassion, according to this woman in politics who makes a point of "keeping in touch." Her instructions to her staff are always give help regard-



Alderman June Marks

less of who is calling, the proof being an increase from one to three in her staff to maintain this policy.

Women who say they can't accomplish something *because they are women* annoy Mrs. Marks. She feels this only serves to weaken women's positions. "If it's more difficult because you're a woman . . . so what?" She says women sometimes have a fear of losing, but their success is in their own hands. In politics, if a woman isn't successful, then she doesn't have what the public needs.

Whether in a small town or city, entering public office is really the same she says. If anything, it's easier in a small community. In both cases, for some reason,

women like to know they have people backing them — something which isn't quite as important to men.

One thing very important for a woman is her family must want her to be in politics. Without this, says Mrs. Marks, she won't last long. It would appear that her son is her right-hand man. He is obviously very involved in her political career, and Mrs. Marks confesses, kept her in on the occasion she came home tearfully declaring she was getting out. Women are "put through" more in a meeting than men, says Mrs. Marks, adding men don't really have to worry about this.

The topic of dedication is a recurring one with Mrs. Marks. And while she is actively involved in politics, stress is made on the importance of those behind-the-scene people. There are, of course, the countless women working on campaign teams, but more than that, Mrs. Marks likes to mention the volunteers that perform community services. For her, this topic is linked in with a discussion on women in politics. From a dollars and cents point, they can have influence because payment for their services would make taxes enormous. This is something Mrs. Marks has pointed out on more than one occasion when some grant is being considered by City Council.

This influential role is one she feels women should consider if

they can't enter politics as a career. For example, a woman may not feel she can give the time required for a life centered around City Hall, but she can use her energies through organizations and agencies to do her share. (Mrs. Marks points out, however, that if she has her time organized to do these things, she has her time organized enough for a political career.) Another reason for a woman to have this "indirect political career" is finance since about a year's salary is required for election expenses.

The term "politically sophisticated woman" is then easily understood to mean something much more than the woman on the polit-

ical field. Mrs. Marks outlines some of the qualities this woman will have: dedication; being very knowledgeable on matters before her; not going on the "womanly thing"; having a desire to co-operate with colleagues without digressing from her policies; involvement; remaining feminine after she has become politically active; making herself interested; being aware of much more beyond her own field (i.e. provincial and federal matters). Mrs. Marks comments a woman doesn't *have* to be politically sophisticated before entering a political career.

To sum up her comments about the woman in politics, she says "Be good, and know you're good."

— Imp

Putting Woman In Her Place

by MARY LOUISE ROWAND*

Putting woman in her place is the national pastime nowadays. "What's a nice girl doing in a place like this?" has several answers. It depends on who's asking. When we say, "You've come-a-long-way-baby," we mean we've noticed that she has! We learn bit by bit through the senses and reflect only when perceptions force themselves on our minds. Then we shape some kind of image and compare it with the image already in our memory. If the images don't match, we talk of change.

The problem that has no name ("Is this all?") was building into full-scale rebellion from way back, a widespread unrest with no focus until the unfulfilled ones discovered how numerous they were, and so conspired.

"Above all else you are a wife and a mother!" They no longer believed this.

"Above all else I am a human being!" was the new cry.

Woman, the chronic question mark, the unsolved riddle since Eve, the poor bewildered creature,

who in spite of her long sojourn on this earth, has never properly adjusted herself to herself, or to her environment — let alone to her fellow-way-farer, man!

What Woman Needs

Our concern and care should stem not so much from the fact that females ought to be given dignity, but should get rid of the obstacles that are in their way and keep them from rendering the greatest possible service to this world as *fulfilled children of God*. A female should take the initiative without blame, sarcasm, and bitterness toward the other half of the human race. We know that Christ's treatment of women was revolutionary — cutting through the discriminations of His times to treat women, too, as persons of precious worth. He lauded wife-dom and motherhood, but made it clear that life's top priorities lie *beyond* those things. (Remember the story of Mary and Martha — *she* has chosen the wiser thing!) The love that Christ taught in its all-encompassing aspects makes possible the fulfillment of each person's maximum potential—not only what she is now, but what she can become.

And that's her place! Need I remind you the blueprint has been around for a long time: "Once you were no people, now you are God's people." "Once you were dead, now you are alive." "Lost and now found." (Who understands *that* like today's woman?) Even as New

Testament writers strained for a language dramatic enough to describe this incredible change: new being, new creation, like being *born* again. Jesus Christ always wanting us to be more than we are.

What Delays Woman

Most of us want this, but not right now. We stand in front of Him with our seven devils, and before He exorcises the lot, we ask a favour — that He cast out only six! We cannot serve God and mammon. Jesus wasn't arguing, just stating a fact. You cannot go two ways at once. Can't read this book, if you are reading that one. Can't walk east, if you're walking west. We are meant to live from a Divine centre. Faith or works. You'll not be saved by either one. *If* you love God, you won't have to worry about which is more important. Everything will fall into its proper place. Keep the two commandments, keep them in order: Love Him, and then your neighbor.

What Rules Her Life?

That which rules your life is your god. What you believe in you will have time for. Terrible words, aren't they? That date or appointment book is your creed. As is your checkbook. "Lord, after all I say and do, *this* is what I think of You." Time and choices still our devil!

Woman and the Good News

Seek ye first the Kingdom of God. Could it be that the reverse of this is true, then? If we don't

seek Him, pursue the opposite goals, and "reap what we sow!" He has told thee, O woman, what is good, and what doth the Lord require of thee, but to do mercy, love kindness, and walk humbly with thy God. Too many of us are women who have the good news, but *it* doesn't have *us*.

Basic Theology for Girls

We have accomplished wonders in our homes, our communities, and our churches, but far too few of us have mastered the basic essentials of the Christian faith. Theology is the attempt to deal in an orderly fashion with our knowledge of God. We are models of organization. We do not lack intelligence. It is because we are not aware of our own shortcomings and we neglect to seek correction and growth. Each of us approaches life and its decisions on the basis of some kind of knowledge of God. If that knowledge is confused, contradictory, and distorted, we will act on the basis of such confusion, contradiction and distortion. If our knowledge is ordered, and sound, and well-founded, our activities can reflect the same qualities.

Too many of us substitute feeling for thought. Even when we are hungry for genuine righteousness, we look for the poem, the pamphlet, the bright saying that "helps me," or "make me feel good." Patience and attendance are seldom lavished on the Scriptures, or on writings of early saints and the church fathers, or on a personal

practice of faith in prayer and works. Little wonder that confusion reigns in the religious life of women.

Confusion and Giving

It affects our giving, too. "I don't feel as if I'm giving my money to *God*!" You see, it depends on how you think He gets His work done here on earth. How is His will accomplished?

What Do You Do with What You Have?

You are meant to be more than two dates on a tombstone. Not just an intermission between *Born September 1, 1918—Died May 10, 1973*. Take a Matthew 25 inventory of yourself — that's the chapter we wish had been left out of the Bible—that awful question "What did you do with what you had?"

I was in a National Council of Churches Board Meeting, and heard the report that 4,000 tons of basic foods had been shipped into the massive East Pakistan refugee zones by Church World Service, that a million shots of anti-cholera vaccine (at 18c a shot) . . . but did not hear the rest of the list, for the woman beside me was figuring suddenly with her pencil, and was visibly upset. We "come to ourselves" in unexpected places. Then, it all poured out: She was remembering the unthinking gesture of the usual dollar bill put in the offering plate at the CWU meeting, and realized that she had not even been responsible for six of those

shots. She was undone, not so much with what she'd put in, but what she'd done with that which she kept out! She had spent six dollars for her hair that week, had had a manicure, bought a new kind of stuff to rub into her face. She had not counted all the other indulgences we take for granted. Here she sits, a so-called good churchwoman, wondering why Christ doesn't have control of her pocket-book.

Not because she lives in gross sins and debaucheries . . . but because her heart is constantly employed, perverted, and kept in a wrong state by other things, the indiscreet use of things.

Tell us again, Edith Lovejoy Pierce: "Balance your cup, and pile another biscuit on your plate. A thousand starving shadows push against the gate. Sleep quietly on your mattress, smooth and firm and flat. An earthquake shakes the house, but what of that. The sky is turning dark, there's going to be a squall. Open up your umbrella, the atom bomb might fall. Starch the bedroom curtains. Shine the silver tray. Put on a little makeup. Here comes the Judgment Day!"

On Her Knees

I once heard the magnificent English preacher of yesterday, A. J. Gossip, say "You will not *stroll into* Christ-likeness with your hands in your pockets, shoving the door open with a careless shoulder. This is no hobby for one's leisure

moments, taken up at intervals when we have nothing much to do, and put down and forgotten when our life grows full and interesting. You will not yawn yourself into Heaven with an idle wish . . . nor will you be carried there lying at ease on a feather bed. It takes all one's strength, and all one's heart, and all one's mind, and all one's soul, given freely and recklessly and without restraint. This is the business for adventurous spirits only; others would shrink out of it."

Oh, that spoiled self of yours will resist knowing about the new, will want to keep things as they are. You will stir up resistances you didn't even know you had. There is pain in growth, but nothing compared with the terrible pain of *staying as we are*.

Dear God,
Thou who has made of the whole earth a school room, and sent Thy Son to be the teacher, we confess that we have not learned our lessons well, nor kept the slate clean! What we know not, teach us; what we are not, make us; for what we have not been, forgive us; and, toward that which we can be, and will be . . . guide, direct, and love us.

In Thy Name and for Thy Sake,
Amen.

*Mary Louise Rowand, President, International Christian Women's Fellowship of Disciples of Christ.

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Share a Letter from India



Nurse Bua, Mekmar, Pempa, Tsering, Lobsang

The little girls in the Helen McDonald School, India, that you've been reading about for several years are pictured, not so little, and now considering vocations. Mekmar entered nurses training at Vrindaban in August. Over the summer she was busy at the school making uniforms and teaching English to children. Pempa has also chosen nursing to give her a career, and it is felt she will do well in this profession because of her steadiness. Next, Tsering finds herself studying science. She is in second year at Lal Bagh. As well, Tsering has a flair for writing. She asks for prayer for her parents who are not Christians. Lobsang also has concern for her parents, particularly her father who has TB and is not well. She spent the summer home with them, but has returned to Lal Bagh to commence second year in

the Literary section.

Miss Knott writes of the busy activities involved with the girls starting school. She says after only three days of school everyone is wilted already, but most likely due to the very hot and sticky weather.

Eleanor Knott can be seen with some of the girls in front of the Wharf in Landour.



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NEW OUTLOOK IN ZAMBIA

In Zambia, Central Africa, which became independent in 1964, women now feel that they should no longer be regarded as part of a social order where men are masters, but as human beings with a fair say in the running of the household. The government has emphasized education, and many women have taken advantage of it.

A typical male response to this insurgence was expressed by a freelance journalist who asserted "Once women have equal status with us you can expect chaos. They will want to boss us left and right; and most of their decisions will be made out of emotion."



Miss Kay Sifuniso, Zambia's ace woman journalist wrote "We want to take our legitimate place next to our men. Trouble is — our men find it hard to recognize this fact. Time has come for them to change their attitude."

The wife of Zambia's President, Mrs. Betty Kaunda in one of her many speeches about women, has shown that she too is engaged in this revolution. "One nation, one Zambia, does not only mean that tribal, racial, and language differences should be ignored, but also that men and women should work together as equals in the development of the country." One man, an accountant, admitted that "we don't want to lose our long treasured freedom. We are the rulers. Women have to obey us."

A more tolerant view was expressed by an enterprising young post office clerk. "How pleasing it will be to show the world that our women deserve their rightful places beside their men. Very soon they will be playing major roles in the development of our communities."

He doesn't seem to feel threatened by the idea of accepting women as equals. His enviable self-confidence might well be emulated by those who protest so much. Women may begin to suspect that their superiority has little but tradition to support it.

(Kerygma Features)



a small reflection

by agnes pierce

The Influence of Women At Home and Abroad

Women have many qualities, the most important being *influence*. We learn from many contrasting stories the influence for good or evil that many have had.

The *Mother of Moses* comes before us. Her devoted attention took a very great risk in saving her son and maybe her own life from the sword of Pharaoh. Through her influence she had the joy of seeing him become a Great Leader.

Hannah, the Mother of Samuel, made a covenant with God in prayer and she did not forget her covenant but gave her dear little son back to God to serve in the Temple. (I Samuel 1 & 2.)

The Word of God is filled with stories of the influence of women although some of them sadden our hearts. I imagine that the *Mother of James and John* was very eager for her boys' advancement and she wanted for them a place of honor — they were clever lads. Perhaps they were the earliest to learn the Commandments among those living in the countryside near them. They no doubt were in the Syna-

gogue every Sabbath and could answer all the questions asked them by the Rabbi. But humility was not taught to them. Was it not the mother of these lads who requested that her sons sit on the right and left hand of Jesus at His throne in His Kingdom? For this request, Jesus let her know plainly that this honour was for those for whom it was prepared.

Can we not learn a great lesson from this woman? If we would be great, we must be servants of those of lesser state: do deeds of goodness when no one knows, when there is no crutch of pride to lean upon.

Rebecca, the woman who was *Mother of Esau and Jacob*, on overhearing the dying conversation of her husband with Esau made Jacob, her favorite, become the deceiver, the supplanter in gaining his brother's birthright.

Have you thought about a Woman of the Bible known as *Peter's wife's Mother* or Peter's mother-in-law?

This story found in Matthew

8:14 interests me because it comments significantly on a certain domestic relationship. Mother-in-laws are invariably the object of continuous ridicule. In a Christian atmosphere this ought not to be as we can learn from the filial love that characterized the families of Israel. It appears that Peter's wife's mother was loved by all. She lived in Peter's house and when she became ill, everyone joined in praying for her. This woman did not use Peter's home to rule or be served there like some princess, but did much serving herself. As soon as Jesus healed her, she wanted to serve again. She loved and was loved.

I have learned from this healing that Jesus is interested in our most ordinary illnesses as well as the more serious ones. He was willing to cure this woman's common fever. Also, we learn that mother-in-laws can permeate such a loving spirit that a whole household is influenced by it. What a great power influence has.

Now if you turn to Luke 10:42 you will read of *Mary of Bethany*. A prayerful woman, she loved waiting at the feet of Jesus and letting Him speak to her, and I'm sure she expressed her needs to Him. Prayer refreshes the heart of every woman and keeps it in tune with God and in sympathy with the people. The great need today is not more organizations or novel methods, but more women and men who pray. Jesus Christ continued all night in prayer on the mountains alone, and the apostles "gave themselves to prayer." Let it not be out of date or a lost art . . . it is still the greatest benefactor of this age. The Gospel moves at a slow and timid pace if we do not pray and our children leave the House of God.

Yes, Women have an influence, and it speaks for Good or Evil. They have power to Christianize the world, transform nations, build up homes. It can be said once again "the hand that rocks the cradle rules the world."

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"November's here,
Though wet and drear"

with more time in the house these days now that gardening, golfing and house-cleaning are over. It's a good time to begin taking stock of 1972 activities and also putting in the footings for the 1973 study season — all before the Christmas rush.

GROUP SECRETARIES AND EXECUTIVES — Start drawing up your Annual Report this month. With all this done now, December Group activities can be added as a hasty foot-note — and no time taken out of your busy Christmas schedule.

PROGRAMME PLANNERS — A 2nd mailing sent out by the Adult Secretary's Department of the Na-

tional Office should be in your hands by this time, with further information on the India theme.

Look up old copies of "Glad Tidings" for "Christmas in India" ideas for your Christmas programme (See, for instance, December/68). For a refreshing account of one Christmas service in India, see if you can obtain a copy of "Outside the City" (J. J. Pratt). Incidentally, the writer's style makes the whole small book enjoyable reading.

C.G.I.T.'ers — Are you making plans for participation in the Annual C.G.I.T. Christmas Vesper Service?

1973 is looking over the horizon, misty though it is. Youth groups (and some W.M.S. groups) in our churches will be selling 1973 Presbyterian calendars as a group project.

MEMBERS — Support them by buying a calendar. It will not only tell you the day and date, but also give you some idea of our mission work. Use it as resource material.

Off the Bookshelf

HELP IS ONLY A PRAYER AWAY — by Etta Lynch.

Published by G. R. Welch Co., Limited Price \$4.15

This book is an account of ten apparently hopeless situations, some physical, some mental, and some

spiritual which were overcome by faith, prayer and determination. These stories should give inspiration, courage and direction to those who find themselves facing similar, seemingly impossible problems.

CONFRONTED

Friendship Press \$1.35

The three plays in this book are on the India and Faith and Justice themes. The first play is about a wealthy, high caste family in India. The father, after a year away on a religious pilgrimage, returns to tell his son that he has become a Christian and plans to live a very different life. The effect of this decision upon his family takes up much of the play.

The second discussion starter is about an average Christian American who picks up two sets of hitchhikers. The first one is a hippie and they discuss their philosophies. The second hitchhikers are a couple who try to rob him.

The third play is about two women who are members of "women's lib." One of them finds that she cannot be consistent with her theories when it comes to her relations with her own husband.

All of these plays provide food for thought and would be good discussion starters.

A WOMAN OF SAMARIA, by James Wesley Ingles

Zondervan Books \$1.25

This is a moving story about the woman of Samaria described in John Chapter 4. Mr. Ingles dramatizes the life of this woman from her youth to her meeting with Jesus and the effect which He has upon her. With each of her husbands she meets a problem which might occur today.

The story gives a glimpse into

the ways of this period and all through the story the woman stands out in vivid colour. It all seems very real and completely fascinating.

FUN AND FESTIVAL FROM INDIA, PAKISTAN, CEYLON & NEPAL

Friendship Press \$.95

One way to help us understand the people of another country is to learn about their customs. This book describes some of the festivals, games and music of these countries. It also tells us about the clothes worn by the people there and gives instructions for making them. The book has recipes and descriptions of their staple foods. There are programme suggestions to help you plan an India night or some such special meeting.

This book would be especially valuable for leaders of Girls and Children's groups. It would be one which your group could buy for others to use as well as yourselves.

THE MAN WHO TURNED HIS-TORY UPSIDE DOWN, (The Life & Teachings of Jesus from Good News for Modern Man)

Morehouse-Barlow Company \$1.75

This book gives a chronological account of the life of Jesus as taken from the four Gospels and the book of Acts. The translation used is Good News for Modern Man. This is an attempt to present the history and teachings of Jesus in our language of today as the original writers did in the words of their day.

... about women here 'n' there ...

Russian 'Demonstration' Marks Advance in Film Missions

(EP) Enthusiastic response was recorded among several hundred Russians in the Los Angeles area who gathered for the premiere showing of the first two Moody Institute of Science films in the Russian language.

"These are the first gospel films ever produced in Russian," explained Andrew Semenchuk of the Slavic Gospel Association.

Semenchuk, coordinator for the project, worked on the translation and narration of the films with Yevgeny Garin and Vera Kushnir of Russia For Christ. All were born in Russia. Mrs. Kushnir and Mr. Garin, a renowned free lance artist and painter, received their university education in the USSR. This team coordinated their talents with that of the Moody staff to produce 10 of the most popular science films in time for the Olympic Games in Munich.

The team hoped that Munich would be a "soul-shocking experience" for Russians who are invited or who wander into the centrally located Peterhof Theater. "Their atheistically-conditioned minds will be exposed to 10 powerfully presented gospel films, scientifically oriented and in their vernacular," Semenchuk said.

All 10 of the Moody booklets giving highlights of the film were also translated and printed for distribution among Russian visitors to the Olympics. The Russians predicted that when Russian athletes, officials and tourists returned home from the '72 Olympics they would take Jesus Christ with them "right to Red Square." The seeds planted in Munich, if nourished by the Spirit and supported through prayer, could later reproduce long after the Russians retreated behind their de-Christianized iron curtain, the believers stated.

With the addition of the Russian versions, Moody films are now available in 21 languages.

Women Charge Equal Rights Amendment Is Plot Against Christian Family

(EP) Homemakers here have organized themselves to protest passage of the Equal Rights Amendment which has already been passed by the U.S. Senate and House of Representatives. It must be ratified by 18 more states to become part of the Constitution.

Women led by Mrs. Robert Young here say that the Amendment is a combination atheist and communist plot to destroy families and femininity. They declare it would take babies away from mothers, and force housewives out

of their homes. They see visions of men deserting their wives, and a general increase in alcoholism, drug addiction and perversion growing out of the Amendment.

The aim of the group is to kill the ERA which they believe will erode Judeo-Christian law and tear away foundations of the family unit.

Temperance Head Calls WCTU Forerunner of Women's Lib

(EP) The Women's Christian Temperance Union provided the leadership that was the forerunner of today's women's liberation movement, the WCTU's national president asserted recently in the keynote address to the organization's 98th annual convention. Mrs. Fred J. Tooze of Evanston, Illinois, said that since its formation in 1874, the WCTU has worked "for the protection of the home, for social welfare, and toward solving the problems which break down the health, integrity, and morality of the nation."

Although the leadership of the WCTU "was the forerunner of present-day 'women's liberation,'" Mrs. Tooze said, the movements differed in "the goal to be attained."

"We worked for woman's suffrage, for child labour laws and for reforms which preserve the solidarity of the home," she said. "However, we have lost something if we should succumb to the 'women's liberation' movement as pro-

posed in its entirety. Women should want to stay women, a little lower than the angels and crowned with glory and honour."

Navy Expects First Women Chaplains In A Year

(EP) The first women applicants for chaplaincy posts will be coming to the U.S. Navy in one year, the Chief of Navy Chaplains predicted in early September.

Rear Admiral Francis L. Garrett said the corps will probably receive at least two applicants at that time.

Their assignments have not yet been confirmed, but the chief chaplain said duty on board hospital ships, for example, is possible. Duty on board battleships, he admitted, "would present problems."

The Russians have one battleship "manned" entirely by women, he said. For Americans the arrangement would present problems, he said. Women want, and need, more privacy than the Navy could insure aboard the vessels, he explained.

'New Style' Missionaries Going Out

(EP) Mary and James Hoey (Mr. and Mrs.), of Beaver Falls, Pennsylvania, and Leonia, New Jersey, plan to live on a farm. Sharon and Ronald Monroe (Mr. and Mrs.), of Fairbury, Illinois, plan to work for the government.

This would not be unusual, perhaps, except that: the Hoeys are going to start their farm from

scratch — as members of an agricultural co-operative in Bolivia's tropical lowlands where they expect to be about the only North Americans. As for the Monroes, the government they will be working for is the Algerian.

Though they will not be commissioned missionaries, the Hoeys and Monroes, and officials of the United Methodist Board of Missions, believe they are going out of missionary motivation and purpose. Board officials say the Monroes and the Hoeys are considered representative of a "new style of missionary" and are among a group of "committed persons who are fulfilling their vocation as Christians and who understand their residence in a foreign culture as an opportunity for mission service."

Florida Amusement Park

• Ruth Dayan, former wife of Israeli Defense Minister Moshe Dayan is working with officials of the Israeli Government Tourist Office in Atlanta to promote a Bible-orientated educational park to be constructed near Walt Disney World in Florida. She hopes the project will stimulate Americans to visit Israel.

"I was born in the real Bible country," she remarked, "and it is historical to all of us. Race or religion doesn't matter — and I wish you all could go over there."

The development will be built on a 29 acre tract and is scheduled to open fall 1973.

Steve Ruoff, a regional manager for the Preferred Land Corporation, the developer, said "Most of the current attractions in this area are just that — attractions. We are trying to create a serious educational park, and some of us are going to Israel to see things first hand soon."

Mrs. Dayan has agreed to help the developer to obtain Israeli artifacts to sell in shops in the park. The park will include a bazaar-type complex similar to those in Israel.

Mr. Ruoff adds "We are not emphasizing any one denomination. We will be trying to educate the people in all the religions."

NEWSLETTES

• Dolores Biel, a teacher in the department of special education of the Chicago Board of Education serves as editor of "Junior way", a new Sunday School manual designed to upgrade the low reading level of inner city children. The 32 page quarterly combines Bible stories with readin', writin', and to some extent, 'rithmetic. The full-colour manual will supplement and build on what students receive through public school reading programs.

• The Methodists of Mexico have set out on a new course. A recent General Conference of the autonomous Methodist Church took this and other actions: Women were given equal ministerial rights with men.

● Jeanne E. Pierce, a former nun, has been accepted for training as a special agent of the FBI — one of the first two women accepted for the training.

‘Good Time’ for Women Theologs
(EP) These days are good ones for women, says the first female faculty member of Southern Methodist University’s Perkins School of Theology.

“All kinds of organizations and institutions are actively recruiting women for positions,” Dr. Phyllis A. Bird told the Dallas Morning News after being appointed to the seminary as assistant professor of Old Testament — a position historically filled by a male theologian.

“Old Testament has always been male dominated,” Dr. Bird said. “But theology is attracting more women now.”

The new professor is a Californian, stands over six feet tall, holds a bachelor of divinity degree from Union Theological Seminary and a doctor of theology degree from Harvard Divinity School. Her own “consciousness level” regarding the role of women, she says, was raised through her research for an article she wrote on “Image of Women in the Old Testament.”

An ordained deacon, she will receive ordination in the United Methodist Church next year.

American Baptists to Release ‘The Late Liz’

(EP) The feature-length film “The Late Liz,” will be released this fall by the American Baptist Communications Corporation’s Gateway Films.

The new film, which tells the true story of Gertrude Behanna’s decline into alcoholism, and her startling conversion to Christianity, will be shown in an average of 100 theatres a month over the next year and a half.

The American Baptist Communications Corporation, involved in the bankruptcy allegations of Dick Ross last year, founded Gateway Films to continue the distribution of “The Cross and the Switchblade,” starring Pat Boone. “Switchblade” continues to be shown in an average of 150 to 200 theatres a month, and indicates no signs of decline in popularity.

WMS News

● The 60th Anniversary was recently celebrated by the Dewars Auxiliary with a full evening of entertainment and education. Following a supper, the young people of the church joined the celebration with singing. An informative presentation by John McIntosh on his church in Japan was given pictorially based on the theme of the Exodus.

SYNODICAL GIVINGS

January - - - - - September 30, 1972.

OBJECTIVE		1971	1972
18,954.00	Manitoba and N.W. Ontario	5,861.55	6,175.69
154,435.00	Hamilton and London	60,826.11	68,077.85
160,756.00	Toronto and Kingston	63,800.00	67,100.00
22,536.00	British Columbia	8,545.69	8,248.07
76,761.00	Quebec and Eastern Ontario	28,219.60	31,082.30
24,562.00	Alberta	6,558.17	6,871.33
11,555.00	Saskatchewan	5,922.48	6,035.59
\$469,559.00		\$179,733.60	\$193,590.83

In Remembrance

Name	Church	Presbyterial
Mrs. Sadie Emerick	Knox, Horning's Mills	Barrie
Mrs. Hazel Mills	Knox, Horning's Mills	Barrie
Mrs. John Campbell	Knox, Midland	Barrie
Mrs. Douglas Grant	Knox, Midland	Barrie
Mrs. William Manson	Knox, Midland	Barrie
Mrs. Norman Swalm	Presbyterian, Nottawa	Barrie
Miss Florence Brown	Presbyterian, Norval	Brampton
Mrs. J. G. McClure	Presbyterian, Norval	Brampton
Miss Annie Gilchrist	St. Andrew's, Owen Sound	Bruce & Owen Sound
Mrs. Ada Dell		Chatham
Mrs. Rita MacSween		Chatham
Mrs. Duncan Pattison	St. Andrew's, Dresden	Chatham
Mrs. Robert Sparry	St. Andrew's, Fergus	Guelph
Mrs. Bruce Hyatt	South Gate, Hamilton	Hamilton
Miss Agnes J. Jones	St. Andrew's, Trenton	Kingston
Miss Jean Leadley	Presbyterian, Ailsa Craig	London
Mrs. George H. Marr	Presbyterian, Dorchester	London
Mrs. Mary Barrie	St. John's, Medicine Hat	Macleod
Mrs. G. Phillips	St. Andrew's, Lachine	Montreal
Mrs. Elizabeth Dalrymple	St. Andrew's, Welland	Niagara
Mrs. Frank Ellis	Knox, Woodstock	Paris
Mrs. Burton Duncan	Knox, Warwick	Sarnia
Mrs. Mary Fleming	Knox, Warwick	Sarnia
Mrs. S. Laurence Kennedy	First, Winnipeg	Winnipeg

CONSIDER



December, 1972

GLAD TIDINGS



GLAD TIDINGS

DECEMBER 1972

Vol. XLVIII

No. 10

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Editor
Laura M. Plummer

Published Monthly by
The Women's Missionary
Society, W.D. of The
Presbyterian Church in
Canada

Subscription rate
\$1.50 per year.

W.M.S. members should send
their subscriptions through
their group
Glad Tidings Secretary.

Individual subscribers may
order direct from
Glad Tidings, Room 100,
50 Wynford Dr.,
Don Mills 403, Ontario.

Please make all money orders
and cheques payable at par
to **Glad Tidings**.

Opinions expressed in articles
in the **Glad Tidings** are not
necessarily those of the
Women's Missionary Society,
W.D.

Member of the Canadian
Church Press and the Asso-
ciated Church Press.

Second-Class mail registration
number 0606.

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ROOM FOR ALL

A CHRISTMAS WORSHIP SERVICE

by MARGARET GENTLE

Opening sentence:

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. John 1:14

PRAYER: in unison.

Dear Heavenly Father as we are privileged to share in another Christmas season and to be busy with the many activities of this joyous time, enable us to receive the gift of Thy Son and discover for ourselves the joy of Christ's coming. In His name we pray. Amen.

HYMN: 729 — first verse

Away in a manger,
No crib for a bed,
The little Lord Jesus
Laid down His sweet head.
The stars in the bright sky
Looked down where He lay,
The little Lord Jesus
Asleep on the hay.

LEADER: Luke 2: 1-7

READER: No room in the inn,
And the stable was cold
A bleak, barren port in a storm,
But the Saviour within
Brought a blessing untold
Until it seemed cosy and warm.

HYMN: 172 — verses 1 and 3

Holy night! peaceful night!
All is dark, save the light
Yonder where they sweet vigil keep
O'er the Babe Who in silent sleep
Rests in heavenly peace,
Rests in heavenly peace.

Holy night! peaceful night!
Child of heaven, O how bright
Thou didst smile on us when Thou wast born,
Blest indeed was that happy morn,
Full of heavenly joy,
Full of heavenly joy. Amen.

LEADER: And we have the witness that this same Jesus is the true light.
Read John 1: 6-9

And Jesus said — John 12:46

READER: The stable was dark
As the blackness of night,
And yet, for the Nazareth pair,
A wee little spark
Soon made the place bright
The light of the world was there.

SECOND READER:
The stable was small
Just for cattle and hay,
No welcoming sign in the stall,
But none who may call
Will be turned away;
There is room at the manger for all.

PRAYER: Come to our hearts, O Lord, at this Christmas time. Cleanse us from all sin. Forgive us our failures. Strengthen every aspiration in us towards goodness. Touch our hearts with compassion. Direct our minds to the truth. We thank thee our God for the privilege, through the giving of wealth and self, of brightening other lives, bearing others' burdens, easing others' loads, and filling empty hearts and lives with love and affection. So, be with us, O Lord, as we seek to make this season a glory to thy name, a time of joy for others, and a pattern of the Christian life on earth.

LEADER: With Christian people of many lands who have found Jesus, the holy Child, the true Light, let us join our hearts and voices and sing —

HYMN: 254 — verses 1, 5 and 6.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
To crown Him Lord of all.
Let every tribe and every tongue,
Responsive to the call,
Lift high the universal song,
And crown Him Lord of all!
O that, with yonder sacred throng,
We at His feet may fall,
Join in the everlasting song,
And crown Him Lord of all! Amen.

SECOND READER:
The blessings of the Saviour's birth
On brotherhood must truly fall.
A brotherhood that lights the world,
With love a beacon clear and fair,
With wings of peace fore'er unfurled
As mankind worships everywhere. Amen.

God's Unspeakable Gift

By Dr. MAX V. PUTNAM

In Paul's second Epistle to the Corinthians, he speaks very seriously to the Corinthian Christians on the theme of stewardship. The Church at Jerusalem was passing through a very difficult time. Crop failures in the area had resulted in hunger and hardship for many, and the Apostle Paul was appealing to the Church in other parts of the world to come to their aid. He wrote letters to the churches, and visited them in person. In the course of this campaign he found that some churches were willing and ready to help, and did so generously, while other churches did not respond with much enthusiasm. The Church of Corinth was such a church, and Paul, as a result, gave them one of his best lessons in this matter of stewardship. He told them why they should give, the spirit in which they should give, and what their gift would accomplish, and, then, as his last point, he reminds them of the wonderful fact which sweetens all Christian service and stewardship,

"Thanks be to God for His unspeakable gift."

Let that be our central consideration as we come to the close of another year, and as we examine our faith in God and His Church.

Thanksgiving should always be the central theme of a Christian's obser-

vance of Christmas because through thanksgiving we are lifted out of ourselves and our problems, and the burdens we bear, by thanking God for what He has done for us, in sending His only begotten Son into the world to be our Saviour. No matter what the circumstances of life are, if we can keep in mind what Christmas means to us, and be thankful, we will truly be blessed at Christmas.

The first thing for which I thank God at the Christmas season is for the grace of God which has been revealed in His Son, Jesus Christ. I read recently of a man who was on a hunting trip. Suddenly he stepped on a rattle snake, and the rattler turned and struck him on the leg. Knowing how serious the situation was, the hunter ran to his car, drove to the nearest town and went to the hospital for examination and treatment. The doctor immediately checked the wound, and discovered that there was no poison in it at all. Then he asked the hunter, "Did you notice anything else around at the time you were bitten?" "Yes," he said, "I did. There was a dead rabbit nearby." "Well," said the doctor, "that explains it. The snake had used up his venom on the rabbit, and he had none left for you. You are all right. You can go home."

When Jesus Christ went to the

cross and suffered and died there, he received a mortal wound in order that you and I might live, and that is what the grace of God is like. As the Bible says, "For by grace are ye saved through faith, and that not of yourselves. It is the gift of God."

But one does not have to leave the matter of thanksgiving to God in the past. As we are giving gifts to one another at this season, let us remember that, through Jesus Christ, there is a gift which He gives continually, and which is so very important because through this gift we are spiritually sustained and strengthened day by day. It is the gift of the Holy Spirit, and there is a wonderful verse of Scripture which should remind us of this gift at Christmastime, Jesus said:

"If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

As Christians, we are continually dependent upon the power of the Holy Spirit to sustain our faith, and how prone we are to take it for granted. The powerline to God is prayer, and when that line is broken we are left very inadequately on our own human resources and strength, which are never enough in the storms of life. The secret to this part of the unspeakable gift is that we should ask for it,

"Ask and it shall be given you.

Seek and ye shall find. Knock and it shall be opened unto you."

Yes, for the sustaining, life-giving

power of the Holy Spirit we can truly say,

"Thanks be to God for His unspeakable gift."

There is yet another part of this gift which we are reminded of at Christmas, and that is, Eternal Life. The Bible says, "the wages of sin is death, but the gift of God is Eternal Life through Jesus Christ, our Lord," and for the gift we bow in thanksgiving before the Christ Child. Martin Luther is credited with starting the practice of erecting the Christmas tree. After he left the religious order to which he had belonged for many years, he married, and God blessed him with six wonderful children, whom he loved very much. He wanted to do something special for his children at Christmas, and seeing a beautiful evergreen tree, he cut it down and brought it home and set it up in the house. Luther used the Christmas tree to remind his children that Christ was born into the world of darkness and sin to bring us the gift of Eternal Life. He said,

"The tree which is green even in winter, is like our faith in Christ. It stays fresh in trouble. It stays green in sorrow. It stays alive in the midst of despair."

This is the crowning glory of His unspeakable gift, Eternal Life.

The history of our faith teaches us that those who have held out their hands and thankfully received this gift of God have felt within them a strong compulsion to share it with other men. There is no greater evidence that a man has received than in his desire to

share, to let others experience what he himself has enjoyed with such great benefit. That is why we serve, and why our missionaries leave their homes and families in order to share the most wonderful gift God has given, His gift which is beyond words.

Have you had a kindness shown?

Pass it on.

'Twas not given for thee alone.

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears.

Pass it on.

Have you found the heavenly light,
Pass it on.

Souls are groping in the night.

Pass it on.

Hold thy lighted lamp on high,

Be a star in someone's sky.

He may live who else would die.

Pass it on.

This, indeed is the spirit by which we should enter into the Christmas season, thanking God for His Unspeakable Gift.

Christmas In My Country

by ADA K. AGWU

In a big city, such as Lagos, Nigeria, the first thing that strikes one is the way that Christmas has been commercialized. A month or so before Christmas Day, the large commercial houses start their Christmas sales amid decorations and buntings. Christmas carols are played and there is usually something about them which makes them very appropriate to this season.

Parents and children rush to avail themselves of the sales. The children especially look forward to a new outfit

and gifts of all sorts. A new innovation has been the introduction of Father Christmas to the commercial houses. As early as November, one finds children trooping to these places to meet Father Christmas in his grotto. They never get tired of the visits and often one hears the children comparing the Father Christmas at Kingsway with the Father Christmas at Leventis.

Apart from providing gifts for the immediate family, people also give presents to their friends. These range from Christmas cards, cakes, foods, to

more expensive and durable presents. Homes are decorated with cards which have been received from friends and also with buntings and other Christmas decorations. Those who can afford it, buy imported Christmas trees. Others prefer to use local materials such as a casuarina branch, a banana stem or palm tree branches.

Christmas Day is marked with religious worship, masquerade displays, dances and parties. The parks are filled with picnickers. The hotels are packed to overflowing. It is stupendous to think of the amount of food, especially rice with turkey and beer, that is squandered during the season. There is so much "show off" of wealth and so much rowdiness that one cannot help feeling that the city people have lost the real meaning of Christmas. That is why I definitely prefer a quieter celebration in the rural area to the chaotic celebration in cities.

In my village, the beginning of the Christmas season is marked by the return of the people from the urban areas. This becomes a very fascinating period for people who have been toiling on their farms for the past eleven months. Both the returnees and the people at home find it very appropriate to contract marriage ceremonies and other ceremonies such as wedding anniversaries, opening of new buildings, and so on.

On Christmas Day, everybody including those who have never been to church in the cities, find time to attend the service. After service, people either go home or visit friends and are entertained with rice dishes. The children

and youths organize different dancing groups and masquerades. Everybody is in festive mood. But it is never as rowdy and chaotic as the celebration in the big cities. There is a noticeable mark of sincerity in the people's celebration unlike that of the big cities where sincerity is lost and the emphasis is on the show of affluence.

It is this sincerity that always calls to my mind the way that Christmas was celebrated when I was still a child. It was remarkable then because it was purely and wholly a Christian celebration. I remember very well the first Christmas celebration I participated in. We lived in the Mission compound. The church building was the same as the school building. Very early on Christmas Day, we got up to cook the two cups of rice which my mother had bought in readiness for the celebration. There were some who could afford only a cup of rice and others who could not afford that.

After the morning service, the whole congregation turned out to celebrate Christmas in a big way. The band played and the members danced round the village in two lines with the men leading the procession. It was an opportunity for the band leader to prove to the non-Christians that it was time for them to join the fold. The women had on their long shapeless victorian gowns and the men flung round their hats to attract the attention of the on-lookers.

After the dancing, people retired to their homes to enjoy their dish of rice.

So choice a dish was rice, invariably people did not eat it until Christmas.

by JAPAN MISSION STAFF

**"Ki no shi, kono yoru
Hoshi wa hikari
Sukui no miko wa
Mabune no naka ni
Nemurita mo
Ito yasuku."**

CHRISTMAS

JAPANESE

STYLE

The words of "Silent Night" are heard everywhere — pouring forth from radios, televisions, or countless loudspeakers in markets and department stores. Often they pass unnoticed, along with the other sounds of Japanese life. Images of Santa Claus — stuffed ones in store displays, or living ones on the streets handing out pamphlets or soliciting funds, lend colour to the scene.

But off the main streets the carols are sung with a different note. Churches in Japan are easy to recognize — they have taken their shape from the western world, but inside there is an Asian accent. The members of the congregation gather, leaving their shoes on the shelves at the door, and donning slippers. The offering envelopes are picked out of the rack, and the name tag on the peg-board is turned over, signifying that that person is present. In large churches — which are few — choirs have rehearsed parts of "The Messiah" or "The Christmas Cantata" or other favorites. But in the small churches, by far the most, the celebration of Christmas takes on

more of a "family" character. There is the Christmas tree of course, decorated and glittering, flashing colored lights. And there are plays, recitations, songs, some well prepared and some quite impromptu, centering on the one theme, the birth of Jesus. Sometimes a group of children listens with rapt attention while one of the teachers tells the Christmas story with the aid of a *Kami Shibai*, a set of oblong cards, about two feet in length, stacked in a wooden frame, and exposed one at a time to illustrate the story.

When the story has been told, and retold, when the plays have been played and hymns sung, a prayer of praise and thanksgiving is offered and the meeting is over. But the day hasn't finished. No such occasion ends without food and fellowship. Low tables are brought in, and stacks of tangerines suddenly appear. Piles of rice-cake, a specialty at Christmas and New Years, made from pounded steamed rice, variously flavored, are also passed around. Gallons of tea — "Ocha" (green) or "Mugi-cha" (barley), are poured from the huge kettles into

small handleless cups. Everyone is expected to contribute to the entertainment which accompanies the feasting — a song, a piano or guitar solo, or sometimes a chalk-talk. The Churches we serve are Korean, so songs in Korean and English as well as Japanese are quite acceptable, and loudly applauded.

In Churches where Canadian Presbyterian missionaries are present, we take part in all activities, along with the other members of the congregation. They are our people too, and we are accepted into the family.

But we still have a little corner of our home life for a Canadian Christmas. The gifts and cards from home are opened, or saved until Christmas morning, and we hear the familiar English hymns and carols from our records. Usually, after the busy pre-Christmas days have passed — and if the growing families and long distances do not prevent it — our "Mission Family" gathers for a day of fellowship. We share bits of news from home, as well as a Canadian dinner, featuring the traditional roast turkey with all the trimmings.

Christmas day itself is usually a low-key day in Japan. Here, as elsewhere in north-east Asia, New Year's is the big holiday. That's the season — up to four days long — when gifts and cards are exchanged, visits are made, and commerce comes to a halt. Japanese women, released from the usual duties of the home for the time being (nothing is cooked on these days, but all is prepared beforehand) throng the streets in their colorful ki-

monos, looking for all the world like clouds of delicate and graceful butterflies. They are paying the traditional New Year's visits — and one wonders who is left at home to receive the visitors. As the old year dies, countless thousands of Japanese throng the shrines, looking for the favor of the gods during the coming year, and tossing coins into the offering boxes, then clapping their hands to let the god know they are there. Many don't take the religious aspects of the occasion too seriously, but prefer to be on the safe side.

Most of our Korean Churches make the New Year's holiday an occasion for a series of meetings for spiritual renewal. Sometimes in individual Churches, or often at a central point, the congregations gather for study, discussion and fellowship. A special speaker is invited for theme talks, and all share in studies in the Bible and the problems of living as a Christian in the midst of the present world.

A stranger coming to Japan for the first time is struck and fascinated by the things which are new and different about the Christmas season here. But as he gets used to the way of life, he is again struck by the similarities — elements of tradition mixed with those of religion; once-a-year worship alongside the devout prayers of those who try to live each day as Christians. And in it all, the deep note of the call of God through His Son, to the lost and dying world, offering the life which began at Bethlehem, and leads to the New Jerusalem.

GOODWILL GESTURES

PART OF OUR CELEBRATION

by DOROTHY BULMER

Early Christmas morn (5 a.m. or so!) women and children dance and sing from house to house, announcing the news of Christ's birthday. In some areas they dance most of the night. A lot of sleepy heads are visible in church on Christmas Day! For Christians and non-Christians it is a day of feasting, (rice, chicken, goat) and visiting. Nowadays, families go for outings in their cars; daughter takes mother for a ride; sons and daughters paint their in-law's house or polish furniture as a good-will gesture in their holiday time. Because the young are more affluent, many of them desire to thank their parents in tangible ways.

At independence time in 1960, it was very rare to see a car in Ohafia and I always looked to see who it was. Now, they stream up and down the highway every few minutes . . . taxis, lorries, army vehicles and family cars. Cigarette, soap and medicine firms shout their messages from loud speakers, as they drive along. What a change — and quick!

Ohafia (my Town) has been transformed by the presence of the army of occupation as well as townspeople who have returned from the cities throughout Nigeria — to trade and work in a 'known' atmosphere.

Cassava grinding machines; plastic utensils, motorbikes; brothels; an overabundance of drinking places; non-farming wives; more money circulating; restless youth seeking jobs; nostalgic old folks dreaming of the quiet 'old days'; are contributing to a society which questions the outside influences they feel are pressured upon them — no matter how well intentioned they may be.

General Gawon in his speech to the nation on the 12th Anniversary of Nigeria's Independence — October 1st, mentioned the plan to form a voluntary youth corps, on a modest scale, so that it can be properly assessed in a given time. Sounds like a good idea!

On Christmas Day there will be many kola nuts broken, passed around and eaten, as a sign of goodwill and happiness to their guests.

At festivities and in welcoming guests the kola nut is a symbol of acceptance and a gesture of gratefulness for the happiness you have brought upon them. It is a lovely way of saying "welcome, and go in peace."

The nut, about five inches long is cut in many pieces and shared. More are used if the group is large. Sometimes one is given to you to take home.

COUNCIL '72

by HELEN C. YOUNG

MODERATOR CALLS FOR RENEWAL AND LOVE

"The burden that God has laid upon my heart concerning this year is the burden of renewal within the Church," said the Rev. Dr. M. V. Putnam, in addressing the W.M.S. council meeting on September 25. Dr. Putnam is Moderator of the 98th General Assembly.

Dr. Putnam called upon the people to look seriously at what the Church is, what our place is in it, and the work which we are doing in the Church. He referred to 1 Timothy 3 where Paul, in outlining the duties and responsibilities of leaders within the Church, says, "It is, remember, the Church of the Living God, the pillar and foundation of the Truth." We do not always maintain such high level thinking about the Church, pointed out the Moderator.

The Church was built because there was a need, but we were reminded that it was God, not man, who saw the need and had the plan. Then God called Abraham to go out in faith. When Israel failed in her task, God sent His Son. This Church of the Living God that is the pillar and foundation of the Truth holds up the truth to mankind. God has been pleased

through His Church to set up the Truth and make you free from sin. Dr. Putnam said many people today are looking for truth but they were looking in the wrong places.

"I believe in the Church because I believe in the Church's message, which enables us to rise above all the apparent contradictions in the Church," stated the Moderator. "Believe on the Lord Jesus Christ, and thou shall be saved, 'that is the message of the Church . . . Jesus asked us to do one thing, to be His witnesses'."

"God's love is the motive behind the Church — 'God so loved the world that He gave His only begotten Son'." Dr. Putnam said we are always less than the Church when we are not living in that motive. We are not living in that motive when we are proud, obsessed with material things, or are working for superficial purposes in the Church. Love is the only motive that works in the Church. He referred to Zacchaeus and Mary Magdalene. Jesus did not sit in condemnation of them; He loved them. We are less than the Church when we are not loving one another as He loves us.

When asked by the press what he would like to accomplish this year, the Moderator said "To be able to enable

the people in our Church to know how much God loves them."

CONTINUE TO STUDY URGES GENERAL SECRETARY

In addressing the delegates, The Rev. George Malcolm, General Secretary of the Board of World Mission, called upon W.M.S. members to continue as a studying group for the mission of the Church.

The integration of the administration of the mission work of the Church and the Society took place because we have a common concern as Christians to proclaim our Lord and Saviour in Canada and throughout the world, explained Mr. Malcolm. This integration has enabled all of us to have a wider vision of the task at home and in other lands, of those who are serving in various ways and in various places, and of our relationships with churches in overseas countries as well as our relationships with presbyteries in Canada.

He urged the women to "continue with your study and prayer for the mission of the Church." He also spoke of the share of the W.M.S. in the policy making and administration through representatives on the Board of World Mission and through the financial contribution of the Society to the mission work.

He cited the Glad Tidings as an excellent means of communication and expressed the desire to further strengthen the lines of communication between the Board and the Society in future, so that it will be mutually beneficial.

"CONGREGATIONAL LIFE IS YOUR CONCERN"

The Rev. R. P. Carter told the Council delegates that the Board of Congregational Life, established by the General Assembly, will affect them at every level of Church life. Because W.M.S. members are an important element in the life of congregations, in every respect congregational life is their concern.

"The Board of Congregational Life will not produce a national program which congregations will carry out," Mr. Carter said. It will provide the following services through the courts of the Church:

- (1) Challenge, generate vision and motivate;
- (2) Encourage and support;
- (3) Help develop local leadership;
- (4) Provide information and resources for a congregation to develop and carry out its own program.

"The whole question of mission and outreach is one of the central emphasis of the Board of Congregational Life," he said. The W.M.S. will be involved nationally in that the W.M.S., W.D., has two representatives and the Woman's Missionary Society, E.D., has one representative on the Board, and there will be in depth discussions with the Society to work out how best to establish a consultative relationship.

For complete up-to-date information on the new Board, Mr. Carter referred the delegates to the article in the August-September *Glad Tidings* and to *Life and Mission Highlights* August 1972.

GREETINGS FROM PRESIDENT OF E.D.

Mrs. John Posno, President of the Woman's Missionary Society, E.D., expressed gratitude to the Western Division for the facilities made available to them, and appreciation for the opportunity of attending the Council meetings. She said "It was worth coming all the way to hear the Moderator's message."

"EDUCATION COMMITTEE" RATHER THAN ORGANIZATION"

As of the Council meeting, there is a new name for the Organization Committee. It is now the Education Committee with the following sub-committees — Editorial, Adult, Youth, Children and Book Room.

"Education Committee" describes more accurately the work for which this department is responsible. This includes preparation of study materials for all age groups, leadership training and assistance to local groups, oversight of the Book Room, and now the Glad Tidings, publication of the Annual Report, and other educational literature such as the experimental pamphlet "ALIVE in the World." Miss Louise Reith, as Executive Secretary of the Society, directs the work of the Education Committee.

LIFE MEMBERSHIPS SHOWED DECREASE IN '71

Mrs. W. H. Adamson, Secretary for Life Membership, reported a decrease in the number of life memberships in 1971. She encouraged delegates to remember people in their groups who may be honoured in this way. The

current price list for pins may be found in the March 1972 issue of *Glad Tidings*.

USE ANNUAL REPORT TO EXPLAIN "SUPPLY"

It was pointed out in the report of the Supply Department, presented by Mrs. Wm. Fitzsomons, that the Annual Report gives a comprehensive explanation of the distribution of Supply funds to fill many needs in Canada and other countries. She asked that delegates use the Annual Report to explain what these needs are.

HYMNS FROM NEW BOOK SUNG AT COUNCIL

Mr. Alan Cowle of the Committee responsible for the new Book of Praise conducted a brief Hymn Sing at Council and explained some of the background in the preparation of the new book. The order for the first printing, originally set at 50,000, has been increased to 70,000. Mr. Cowle urged that the new hymn book be read by every minister, every choir member — in fact, by every Presbyterian.

PRESIDENT TO ATTEND ANNIVERSARY IN INDIA

Permission was given to Mrs. J. M. Burnett, President, to accept the invitation of the Church of North India, Bhopal Diocese, to attend the 75th anniversary celebrations of the coming of the gospel to the Bhil people. The celebrations will take place in Amkhut, March 7-11, 1973. It was also agreed that Miss Louise Reith be permitted to visit the Bhil field and other mission fields at a time suitable to her.



Wake me when it's over. ▲



"What's the Glad Tidings anyway?" ▲



East and west meet over a cup of coffee at council. ▲



Delegates learn about other countries. ▲

Monday's welcome buffet. ▼



DELEGATES PARTICIPATED IN "INDIAN BAZAAR OF RESOURCES"

"One butterfly wing is missing." Miss Ida White, on furlough from the Bhil field in India, and Miss Louise Daniel, who is active in the Women's Fellowship for Christian Service in the Church of North India, were gathering together their dancers for the Sari Dance. Red, pink, turquoise, yellow, blue, orange — the saris dipped and billowed as the dancers formed the butterfly, the umbrella, the umbrella insideout, the peacock and the tent.

The dance was part of the Indian Bazaar of Resources on the Tuesday evening of Council. Nine of the delegates took part in the dance. Others made lotus flowers, diwali lamps, colourful garlands, looked at filmstrips or slides on Indian life, listened to cassettes giving information and records of Indian music, played an Indian game, and admired artifacts, posters, pictures and a display of an Indian village.

"The Cross in the Lotus", a 16 mm. film, through the use of dance sequences, interviews, scenery, pictures and music, told the history of Christianity in India. Beginning with St. Thomas going to India in the first century, the film revealed how Christianity was established over many centuries and has developed today into an Indian-oriented Church. It reminded us that the Church in India today is a sister church, not a daughter church.

The worship service, conducted by the Rev. Ron Campbell of the Audio-Visual Services Committee, demon-

strated the use of simple audio-visual resources in a worship service. Indian music from a record player, slides of Indian life and Indian paintings on the screen provided atmosphere and background while scripture portions were being read.

WORSHIP ON MONDAY CENTRED ON THEME

The worship service at the close of the Monday evening session was centred on the theme "If I Be His Disciple" and on the W.M.S. purpose. Through a responsive reading, all were called upon to serve. We sought God's help through prayer, and guidance through the reading of Proverbs 2:1, 3:1-13, and Psalm 119:129-136. To declare our willingness to serve and be known as His followers, we joined together in closing by singing "They'll know we are Christians by our love." The worship service was led by Miss Lois Powrie.

"MISSION UPDATE" ON WEDNESDAY EVENING

"One Mission — one Church — the Body of Christ in the world . . . all men are brothers and all in need of His Gospel and His Word." The worship service on Wednesday evening, led by the Rev. Mac Ransom, set the mood for "Mission Update."

Kindergarten children from the Chinese Church in Toronto pantomimed the Christmas story and sang Christmas carols and other Christian songs in English and Chinese. Mrs. A. B. Lane, Secretary for Christian Literature, and the Rev. Desmond How-

ard, missionary on furlough from the Bhil field, India, told of the growth of communication, through various audio-visual media as well as literature, and of the assistance given by Intermedia in setting up courses for young people in many countries. Today cassettes are being used to extend radio broadcasts in India, especially those which dramatize health problems. To some extent they are being used as a talking books program for blind people. Colour slides of work among Indian Canadians, at the Kenora Fellowship Centre and at the centre "Presbyterian Ministry to Native Peoples in Winnipeg" were shown by Miss Giollo Kelly. Three missionaries on furlough from Taiwan — the Rev. and Mrs. Murray Garvin and Miss Wilma Welsh, introduced a newly appointed missionary, Miss Ivy Howard, to Taiwan today. From them we learned about the climate — very hot and humid in summer, very cold and damp in winter; about the people (1) the aboriginal or mountain people, (2) the Taiwanese, and (3) the mainland Chinese people; the language problems; and the statement published by the Church in the fact of recent political developments.

"Being to the person" is the most important ministry to be extended to the elderly in nursing homes, according to Miss Lillian Reay. She and Miss Leslie Landell talked briefly of the needs of elderly in homes and hospitals. They spoke of the great challenge there is in showing these people that we care. Often what is needed most is "to listen".

A film "Free to Grow" shown by the Rev. Brian Crosby, missionary on furlough, illustrated development in Malawi, particularly through the co-operative program of the Christian Service Committee and the government. "The Presbyterian Church," said Mr. Crosby, "is very strong in Malawi and the Church is very much involved in the development of the country." Young people are being taught new and better ways in agriculture and in health, physical fitness, and in many skills such as metalwork and carpentry.

SMALL GROUPS DISCUSS CONCERNS

Small Bible study groups held on Wednesday and Thursday of the Council related Romans 12 to the purpose of the W.M.S. and particularly to the responsibilities of "Officers" in prayer, study and service. Delegates had received Bible study materials in advance of the meetings and thus had an opportunity to study the scripture and its significance for them in depth.

After discussing together "What it means to be His Disciple," each of the small groups looked at its responsibilities in one of four areas: (1) Adult groups in the congregation, (2) Teen-Age Girls' Groups, (3) Children's Groups, and (4) Communication.

The group on Adult work looked realistically at concerns and priorities in the light of changing social structures. Action which they felt could be taken included (1) Real team work within the total congregation which would include more active support of

the minister. A weekend might be planned in cooperation with all groups in the church; (2) One-to-one dialogue on the needs and concerns of younger women. Each member of the group would choose a younger woman within the congregation — try to understand the situation and concerns of that woman; (3) Prayer for specific individual concerns; (4) Visit W.A. groups to describe mission work; (5) Use various ways to communicate mission information, e.g. ALIVE, mission news in church bulletin occasionally, displays in vestibule. The group chose “one-to-one dialogue” as the priority for action. What would happen if every WMS member across Canada followed through on this? What if only members of Council Executive followed through?

The group looking at their responsibility in relation to Teen-Age Girls' Groups first discussed the practical emphasis in relation to materials provided for girls' groups and the assistance available to groups and leaders. The main concerns were centred on Leadership and Relationships. Leaders of girls' groups need to know that we as a W.M.S. are behind them, giving encouragement, and appreciating the time and effort they are putting forth. The following ideas which came out of the discussion are ones which the group felt we as W.M.S. members can act upon:

- (1) Be a concerned W.M.S. member;
- (2) Provide finances (study packets, etc.) to the group;
- (3) Invite the girls' group to participate in events;

- (4) Have joint projects;
- (5) Be aware of resource materials and pass the information on to leaders; and most important
- (6) “Have a listening ear and an understanding heart.”

The group discussing Children's work had the following concerns:

- (1) Leadership for midweek groups in the church, both for church school children and children of the community. They stressed that leaders should be encouraged and assisted by W.M.S. members to attend workshops within their presbyterial;
- (2) Selection of Children's Work Secretaries at Presbyterial and Synodical level;
- (3) That local W.M.S. groups, presbyterials and synodicals give consideration to their responsibility in the work with children — children are the church of today as well as tomorrow;
- (4) That leaders in congregations and Presbyterial and Synodical Children's Work Secretaries be provided with the tools such as Mission Study packets and other recommended materials to enable them to do an effective work in their respective areas of service;
- (5) The attitude of parents, children and other adults regarding the importance of church programs for children that they may have “something to hang on to.”
- (6) That materials provided for COC and Explorer groups be geared to the specific age levels and relate to their own situations and that children's vision of mission be broadened;
- (7) The importance of communication



Two of the show stoppers. ▲



"The Peacock," part of the Sari Dance. ▲



Snakes and Ladders, Indian style. ▲



◀ BWM guests made council complete.

through the local church and the courts of the Church.

In the Communication group, the importance of good communication was discussed and the responsibility of each Christian in communicating Christ's message. The group talked about the use of Glad Tidings both within the W.M.S. membership and among others in the congregation. Some felt that the new pamphlet "ALIVE in the world" will be welcomed to reach out to people who are not Glad Tidings readers. The group expressed concern that those appointed Glad Tidings Promotion Secretaries and Press Secretaries should be those most talented and most interested in those fields. They should be aware of their responsibilities, and should receive the support and assistance of the other officers and members. Some points to remember when writing a news story were reviewed by Mrs. Laura Plummer, Editor, and copies of a summary of these points were distributed. Practical assignments of writing a news story and preparing promotion material were given to the group members. Four ladies prepared a promotion skit, posters were made by some and the others wrote a news story on either the Monday or Tuesday evening program.

"ALIVE"

Announcement was made at Council that the first issue of "ALIVE in the world" was sold out and had to be reprinted. "Alive" is the new experimental mission pamphlet being made available to ministers across Canada

this fall for distribution in each congregation. Each issue contains one mission story. Cost — 1c per copy. Available from WMS Book Room.

- The next Council meeting will be held in May 1973.

- A suggestion was made that consideration be given to a special publication for young people. It may be that one issue per year of "ALIVE in the world" can be specifically for young people.

- In her concluding message, Mrs. J. M. Burnett, the President, compared the Society to a quilt made up of many different pieces, each one fitting into a pattern. Each of us is chosen for a particular job and to fit a particular place, she said. God has made us all different, yet we have so much in common. We are a part of the family of believers and His love binds us together for a common task.



(L to R) Miss Watson, Miss Reith and Mrs. Helen Young. Each received a corsage when their service was recognized. Mrs. Young was editor of Glad Tidings for five years.

LENGTH OF SERVICE RECOGNIZED

A 35-year bar in recognition of the service of Miss Edith Magee of the Helen MacDonald School, Jhansi, India was received on her behalf by Miss Irene Stringer. A 25-year pin and corsage were presented to Miss Catherine Watson, who works among the Chinese Canadian people in Victoria, B.C.

Miss Louise Reith, who has completed 35 years of service with the Women's Missionary Society, W.D. was presented with a corsage of pink roses.

MEMBERS AND STAFF JOIN IN REDEDICATION SERVICE

In a circle around a table of resources — materials used during the week and newspapers reminding us that we are doing all this in the world and what we do matters to the world, and what happens in the world is of concern to us — we worshipped together. It was the last evening of the council meetings. Such concerns as attitudes of members and parents, lack of openness in relationships between generations, countries, and stewardship of time, talent and money, and the action needed were brought out in the worship service. Prayer, one-to-one dialogue, genuine concern between group members, and each person giving priority to God's work in the world were given top priority for action.

Officers and members joined together in a Service of Rededication, accepting it as our responsibility "to endeavour to unite members of our congregations and our groups in prayer, study and service for the advancement of the Kingdom of God at home and abroad."

Presbyterial and Synodical officers promised and reaffirmed "our intention to know the duties for which we are responsible and to carry out these duties to the best of our ability, depending on God for guidance and strength." Members of Council Executive promised to "assume responsibility for drawing together in one organization the groups related to the Society across the Western Division, working with Presbyterials, Synodicals and staff; for carrying out policies approved by Council and endeavouring through personnel and other resources to enable people to learn about, pray for, and support the Mission of the Church of Jesus Christ in Canada and in other lands."

Staff members promised to join with all who give leadership in the various areas "in supporting officers, leaders and teachers in congregations as they endeavour to interpret effectively the Mission to which God is calling His people and to share in carrying out that Mission."

Together, as professed followers of Jesus Christ we are affirmed "our willingness to discharge our duties faithfully working together and relying on God for light, wisdom and strength."

COME,

Let us go to Bethlehem

by Louise A. Reith

"Show us the road to Bethlehem
This Christmas Day;
We have heard of joy in Bethlehem
But we do not know the way."

It had been a lovely Christmas Party and small David was tired but very happy as he climbed into his cosy bed. He had been the smallest shepherd in the Christmas pageant. He had a vivid imagination and the whole scene and story were very real to him. The effective simulated starlight on the platform had made it very easy for him to feel that he was really a shepherd on the hillside caring for little woolly lambs, even though they were only toy lambs. Then there had come the happy singing telling that Jesus was born in Bethlehem. An older shepherd said — "Come, let us go to Bethlehem and see what has happened there!" To this David had replied with the lines, he had memorized so carefully, "How far is it to Bethlehem?" "Not very far," the other replied. "But how do we get there?" David asked. "Just follow the Star," came the reply.

So all the shepherds, large and small, followed a shiny, tinsel star, the smallest shepherd clutching a little woolly lamb tightly in his arms. He just couldn't leave it behind on the hillside. Down some steps, off the platform, around the aisles and up the centre one back to the platform, which had been transformed into the stable in Bethlehem. Shyly David approached the manger and knelt with the other shepherds. Then impulsively he leaned forward and thrust the woolly lamb into the Baby's hands. His baby brother liked a soft toy, surely the Baby Jesus would too. To the mothers and fathers watching, this unrehearsed gesture was a highlight of the pageant.

Sleepily David recalled all the events of the evening. There was something that puzzled him. As they had said "Good night" to the minister he had patted David's shoulder and said, "You really went to Beth-

lehem tonight, David. I hope we all go to Bethlehem this Christmas Day." Mother had replied, "I hope so too." Now while it had been easy "to go to Bethlehem" in the pageant, David knew there was a real town called Bethlehem and it was far away. How could they all go there at Christmas time? Had Mother forgotten that Grandpas and Grandmas, Uncles and Aunts and Cousins were coming to their house for Christmas? He wanted to talk to Mother about it but on the way home everyone was talking and then he had been hurried off to bed.

David turned restlessly on his pillow. Looking out the window he saw a star shining brightly in the sky. Perhaps that was the **real** star that guided people to the **real** Bethlehem! He watched it and suddenly it seemed to be right on his window-sill, all points sparkling in the frosty air. Then he heard a tinkling voice that could belong only to a twinkling star and it was speaking to him. "You were a good little shepherd boy, David. I saw you through the church window. I heard what the minister said to you. I know where Bethlehem is. Do you want to go to Bethlehem at Christmas?" Hesitant-ly David shook his head and whispered, "I think I would rather stay at home. Home is specially nice at Christmas time." The star laughed a soft, musical laugh and asked in a very kindly, understanding way, "Why is home 'specially nice at Christmas, David?" David thought a moment, "Well, everything looks so

pretty. People are happy and kind and loving. Our friends come to visit. We plan surprises to make other people happy. On Christmas Eve we sing carols and listen again to the Christmas Story."

The star twinkled even more brightly. "You know David you do not have to travel miles and miles to go to Bethlehem, for Bethlehem can be right where you are. Jesus did not come just to Bethlehem. He is everywhere to show God's love for all people. I think the minister hoped all would find Bethlehem right in their own homes at this Christmas time, as they remember why they celebrate Christmas."

David opened his eyes and the Star was gone. He must have been dreaming! But it was clear to him what the Star had said. He remembered now a little verse that had ended the pageant —

"It isn't far to Bethlehem town

It's anywhere that Christ comes
down

And finds in people's friendly face
A welcome and abiding place.

The road to Bethlehem runs right
through

The homes of folk like me and
you."

David snuggled down happily to sleep — of course, that was what the Star meant — that was what the minister meant. Everyone in all the world could stay right in his own home and "go to Bethlehem" and "know the joy" that was in Bethlehem on the first Christmas Day.

VIRGIN and CHILD



Above: Cretan-Venetian, 15th c.

Left: French Canadian, 18th c.

Below: Cologne (German) not dated.



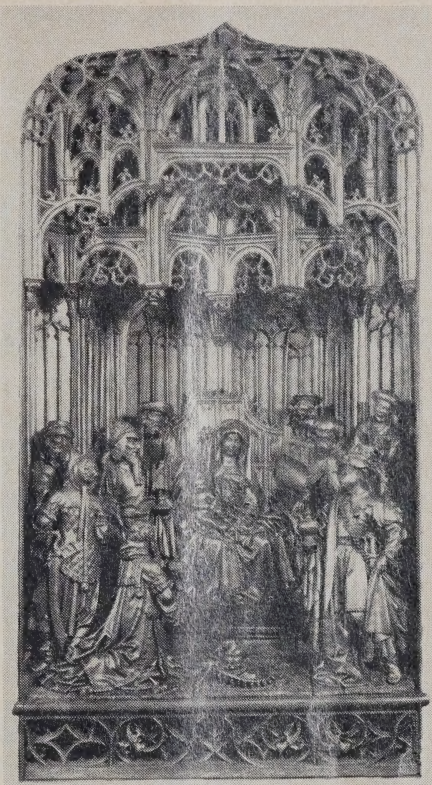


Above: Flemish or Dutch, 17th c.

Top Right: Flemish, 16th c.

Below: Chinese, 17th c.

Bottom Right: Italian, c. 1480-1500.



Who Is He In Yonder Stall?

by DR. H. DOUGLAS STEWART

The relevancy of Jesus Christ is nowhere more obvious in our human predicament than in the area of meaning and purpose and direction. Multitudes of people today, both young and old, are trying to manage as best they can in an atmosphere where "whirl is king". The common flippancy, 'stop the world and let me off' is symptomatic of a deep underlying spiritual depression. Laugh as we may at this seemingly humorous remark, the truth of the matter is that far from being humorous it is starkly tragic. It is the cry for help from myriads of people, bored and exhausted in spirit, for whom existence on this wandering planet in the cosmos has neither meaning nor direction.

What is it all about? . . . this question frequently asked by so many is *the ultimate question*. It has everything to do with why we are here and where we are going. Much of our modern culture replies, "silly questions"! Wide areas of modern music, both serious and pop, much contemporary painting, volumes of today's fiction proclaim the philosophy of nihilism. Nihilism asserts that all that we are, all we can know, all we can do is in the 'here and now'. A malaise, a grey sickness, a universal anxiety and despair is the inevitable by-product of that system of thought.

Over against this, however, there stands 'that other' whose invasion of this planet has been pin-pointed at the straw manger of a stable behind the village inn at Bethlehem. "Increasing in wisdom and stature and in favour with God and man," Jesus reflected the light of the knowledge of the glory of God in his countenance. As his contemporaries witnessed his actions and heard his addresses they knew that they were exposed to revelation. They had never heard the like of him before. He adorned the most ordinary life with a dignity of meaning and value and purpose that they never dreamed of ever! It dawned on them now that they were the children of God, as many as believed, and that the whole of God's creation was waiting for the birth of the sons of God, that their purpose in life beyond and above their job, was to enter into a partnership with God in Christ to build

a Kingdom that would endure forever. They would not see it accomplished on earth in their own time perhaps, but come it would, and from the side of heaven when the cry of victory sounded they would rejoin the fulfillment of that to which they contributed. They would witness the Kingdoms of this world becoming the Kingdoms of our Lord and of His Christ.

Still today this is the authentic and apostolic tunnel through the overwhelming mountains of spiritual depression occasioned by the feeling that life has no meaning. To as many as will receive Him in faith and commit the whole of their life to obedience to Him, Christ offers the gift of life glowing with meaning, flowing with direction and purpose and crowned at the last with everlasting joy.

by REV. ALEX M. McCOMBIE

God is here! This is the message of the baby in the manger stall. It is impossible to stand in the presence of the infant Jesus without appreciating that God's sovereign purposes are from the beginning and nothing can prevent their realization. Man is here because God became involved! The coming of Jesus heralded that involvement in a unique way. He took upon himself our humanity and entered into our life. It was risky for Him, but so great was the magnitude of His love that He did it nevertheless.

Because He involved Himself with us, we must involve ourselves with others. It will be risky business. It will mean that we will have to venture forth out of our comfortable pews and holy huddles to reach people where they are in their deepest need and hurt. This will call for action at two levels.

First, there will be the very basic responsibility to be interested in and concerned about people. Let there be no hang-ups at this point! We must simply follow the example of Jesus throughout His entire life and help those who need help as He did.

Second, there must be the dimension of the spirit. When our last efforts to assist people on the human level run out, when our best programs fail, we must realize that we have not been emptied. There is that thrilling mission to the world described by Jesus when he said, "I am come that they might have life and that they might have it more abundantly", and "The Son of Man is come to seek and to save the lost."

Jesus Christ was the God — Man. We only partially fulfill our responsibility to Him when we involve ourselves in such areas as social justice and race relations. We more fully fulfill our responsibility to Him and to our fellow man when we also share the abundant life in Christ when we also with Him seek to save the lost.

by Diane Reader

The answer is obvious — at least it was obvious a few years ago when families gathered to read the Nativity Story or worship together in their Church during this special season. But what of now — in this age of audio-visual aids and experiential perception?

Christmastime is still one of the rare occasions that brings the modern, mobile family back together, but to what purpose? Has today's super-commercialism, gift-giving greed, and pagan festivity overcome the spiritual and religious aspects of Christmas? Have industrialists, workers, teachers, and part-time Christians managed to make true the saying that "X takes the Christ out of Xmas"?

A lot of questions, yes, but STOP — wait — think — now is the time to find the answers; to be the answers. This Christmas let us pause to see what our family thinks is the real meaning of Christmas. Maybe we could skip watching old Scrooge on T.V. this year and gather our family around a Bible to read the real "Christmas Story". Maybe young and old could consider together that Child in yonder stall and what He means in our lives today and each day. Maybe.

No, not "maybe" — positively! This IS the time. Join me this year in reversing the saying. For us, let X mark the spot where we put Christ back into CHRISTmas. And while we're at it, let us be sure that we enter God's New Year with Christ in our heart and in the heart of each member of our family.

by JOCK MAVOR

I am 51 years of age and have been a Christian for only the last 3 of these 51 years. Today, for the first time in my life, a young lady (one of the people who led me to Jesus Christ) asked me — What does Christmas mean to you?

This is my reply —

For me, Christmas begins with the Advent Season — a time to prepare for a visit from my Heavenly Father. How do I prepare for such a visit? John The Baptist, who heralded the first Advent Season, tells me what my first response should be. "Repent Ye" He said (Matthew 3:2). This is a time to repent the sin of man's separation from God. The sin of often preferring something less than God, of preferring Santa Claus and tinsel wrapped gifts to Jesus Christ and The Cross.

My second response is one of Hope and Joy. Some of our best known Hymns say it so much better than I can. "Come, Thou long expected Jesus, Born to set Thy people free." or "Hark, the glad sound! The Saviour comes, The Saviour promised long;"

Yes, to me, advent is a time of rejoicing. A time to rejoice in the

knowledge that just as God reached out to man, by the birth of our Saviour nearly 2,000 years ago, so He reaches out, just as tenderly, to me today.

Christmas Day is to me, a day of thanksgiving, a day to thank our Heavenly Father that we know His countenance in the face of our Saviour Jesus Christ.

Our Heavenly Father, opens our hearts and our minds that the LIGHT of the world may come in. Grant us the simplicity of the shepherds, that we too might approach the stable door with humility, joy and adoration this and every day of our lives. AMEN.

by Rev. BRUCE MILES

Listen to daily news broadcasts and read the newspapers and conduct an experiment. Look for bad news, deliberately. You will soon discover that you have more on your plate than a mere mortal can hope to comfortably digest. Jesus Christ is good news. Now some may not see Him that way, but surely it has to be good news that you are loved, in spite of your idiosyncrasy, bad habits, and queer quirks. That is one of the truths of Christmas — that God loves the world enough to come and pay it a visit. You might suppose that there are other ways, but a real visit! And furthermore, He comes in human form, He takes on bone of our bone, flesh of our flesh. God then, in Jesus Christ, daring to become involved, invades the human scene with a certain worthwhileness — worth loving and worth dying for!

Now this becoming part of the human drama means that God understands our human predicament. There can be no situation with which He is not familiar. Hopefully if we wonder about the relevancy of Jesus Christ in the world, then the fact of this deep involvement in the world and His understanding of how it works, enables us to see the possibility of relevance.

There is more to consider. His visit has been made with a definite purpose in mind. He came to give men and women the clue to what living is all about. He is waiting to accept us, and in accepting and forgiving us, makes possible a vital relationship to be set up between the individual and Almighty God. And in the final analysis, it is relationships that count — between ourselves and others, and between ourselves and the One who is the Father of us all. The abundant life is life lived in a close meaningful relationship with the living God.

Remember how we began with the “bad news” world? If Jesus Christ is “good news”, then there is hope — hope for today, hope for tomorrow. Is this just wishful thinking? It is far more. It’s a deep trust in a God who is and has been around for a long time. He makes life worth living, today, and tomorrow.

Oh Christmas Tree How Lovely Art Thy Branches



Photo: Canadian Government Travel Bureau.

Christmas customs the world over are as varied as the patterns of light that shine from a beautiful ornament. But few legends are as diverse and abundant as those surrounding the origin of the Christmas tree.

Although evergreens, as symbols of survival, have a long association with Christmas festivities, the first decorated, gift-laden Christmas tree is believed to have been used 130 years ago. Prince Albert and Queen Victoria had one with lights and gifts on it in Windsor Castle in 1841.

In the early decades of the 19th century, however, no useful presents were ever placed on the tree's branches; they went on a table nearby or underneath. Only the shining ornaments adorned the tree. In Southern Europe, a custom was to place a creche beneath its branches.

From earliest times man is known to have used trees in worship. Ancient legend says that the tree of knowledge in the Garden of Eden was an evergreen. It is said that the tree blossomed and bore fruit, but that its foliage shrank to tiny leaves when Eve plucked its fruit.

On the night Christ was born, it is believed to have blossomed again; thus the evergreen tree became a symbol of Christmas.

Aylene E. and Cameron Cooke, in **Our Christmas Symbols**, say that Christmas trees were first used in the medieval German paradise plays, held outdoors and portraying the creation of man. The tree of life was a fir, hung with apples. Later other ornaments were placed on the branches as well.

One early legend about the origin of the Christmas tree, according to O. A. Battista, a Yardley, Pa., collector of Christmas legends and traditions, is based on the three trees said to have been near Christ's manger: the olive, the date, and the pine tree.

The olive gave its fruit to honor the newborn King, and the palm gave its dates as an offering, but the pine had nothing to give. Some stars above, says the legend, descended gently and rested on its boughs as a gift of light.

Another legend concerns St. Boniface, who completed the Christianization of Germany in the 8th century and dedicated the fir tree to the Christ Child to replace the sacred oak of Odin.

On Christmas Eve, so the story goes, while the famed missionary was hewing down the oak that had become the object of idolatrous worship, a tornado blasted it. Just behind it stood a young fir tree with a green spire pointing to the stars.

Boniface turned to the pagans and said: "This little tree, a young child of the forest, shall be your holy tree. It is the wood of peace, for your homes are built of it. It is the sign of an endless life, for its leaves are always green. Let this be the tree of the Christ Child. Gather about it, not in the wild woods, but in your own homes. There it will shelter no deed of blood, but loving gifts and acts of kindness."

Historians say that St. Boniface first used a star on top of a Christmas tree, and they trace the origin of illuminating the tree to Martin Luther, who placed lighted candles in an evergreen.

The story is that on one Christmas Eve Luther wandered outdoors and became enraptured with the starry sky. The beauty and brightness caused him to reflect on the glory of the first Christmas Eve in Bethlehem.

Wishing to share this with his wife and children, he felled an evergreen, glistening with snow, and took it home. Then he placed candles on it to represent the brilliance of the heavens outside.

The use of a candle-lighted tree spread, first through Europe, and then to America, where it came to be regarded as the fairest ornament of Christmas. Electric illumination of Christmas trees first began in 1902.

Our photo is of the National Christmas Tree in Ottawa. Each year it seems a larger and more splendid tree is found to be brightly lighted for the people of Canada.

(Christianity Today)

A star, a star, dancing in the night with a tail as big as a kite . . .

In an age when astrology is rising in popularity, it seems a topical question to ask "What was the Christmas star?" According to Robert Ballantyne, Curatorial Assistant of McLaughlin Planetarium, Toronto, the "Christmas Star" was an astronomical happening that gives credibility to the records of the birth of Christ.

Astronomically, what took place in the skies wasn't tremendously dramatic; astrologically, the event was exciting.

The New English Bible says "After his birth astrologers from the east arrived in Jerusalem, asking, 'Where is the child who is born to be king of the Jews? We observed the rising of his star and we have come to pay him homage.'" Astrology wasn't prevalent among the Jews, thus it was the magi from eastern lands who made the observation. Mr. Ballantyne points out that the typical Christmas card spectacular star is somewhat misleading. There is no record of a new and brilliant star appearing at that time. If there had been, the Jews would have noted it as well. They watched the sky as they had a lunar calendar.

To call a celestial event a star was not a misnomer. Because of the limitations of the astronomical vocabularies, almost anything in the sky was called a star. Once you get away from looking for a single, brilliant star and start looking for starlike objects, you are on

your way to understanding the accepted explanation of the Christmas Star.

The thing of interest then, is planets, which look exactly like stars. In the year 7 B.C. there was a striking astrological event, and we focus in on Saturn and Jupiter. They are the two most distance planets which can be seen with the naked eye, and thus move slowly in the sky, their majestic movement making them powerful planets for astrologers.

Jupiter is five times as far from the Sun as we are, and Saturn twice as far as that. When the Earth is between the Sun and Jupiter and Saturn, there is a westward motion of Jupiter and Saturn which is called "Retrograde Motion." This movement is significant to the superstitious who believe in astrology.

Since Jupiter is closer to the Sun than Saturn, it goes around the Sun faster. On occasion (about every 20 years) Jupiter passes Saturn, an event called a conjunction.

In the year 7 B.C. this event occurred, something which would have been predictable and anticipated. It happened on the 29th of May. After the event, Jupiter began to move away from Saturn as normal. It was then the unusual began to take place. The earth was in the position between Jupiter and Saturn, and while Jupiter and Saturn were in retrograde motion, they

passed for the second time on September 29th, the astrologers would have been amazed to see such an event as it would never have happened in their lifetime. After Jupiter moved away from Saturn, the normal direction of motion was resumed, so the third conjunction took place in December of the same year.

The significance is that the planets passed three times, an occurrence every 125 years. Explaining this, Mr. Ballantyne points out that for the astrologers at that time, Jupiter was associated with royalty. As well, the events took place in the Zodiac sign of Pisces which was the House of the Hebrews, thus it is logical for the magi to journey to Jerusalem in search for a king.

The Triple Conjunction was not the end of astonishing events for the astrologers. In the spring of 6 B.C., the planet Mars joined with the planets of Saturn and Jupiter, and on the 25th of February, a striking triangle was formed in the evening sky. This event can take place once every 800 years. We can imagine how the astrologers would interpret this most significant celestial happening. Considering these powerful events and the astrological interpretations, it would be convincing of a great historical event taking place in the land of the Hebrews.

The wise men were most likely from the rock city of Petra in the Kingdom of Arabia. This capital city was situated about 100 miles east of Jerusalem. There was a star cult in that Arabian kingdom and in about 6 B.C. messengers were sent out to find

a successor to the Nabatean Throne. Mr. Ballantyne mentions in passing that the triangle formed in the evening is a probable explanation for their "following" a star since they would be travelling west to Jerusalem. He indicates that stars don't move in a manner such that the wise men could literally follow a star. If this is an accurate description, it's a miracle according to Mr. Ballantyne. The magi were directed to Bethlehem by Herod's court who quoted prophecy to them.

The fact that these astrological events took place in 7 and 6 B.C. does not pass them off as irrelevant because they appear to be a few years out. The probable date of Christ's birth is the spring of 6 B.C. Evidence for this is that the decree for taxation by Caesar Augustus referred to in St. Luke is noted as taking place in 8 B.C. according to a temple inscription which has been found. As well, the birth took place in the rule of Herod who died in 4 B.C. (on March 13th when an eclipse of the moon took place). The year then is 5 or 6 B.C. because the large Roman Empire would require about 2 years for the census takers to work their way from Rome to Judea. The suggestion of spring is backed up by the fact that the shepherds were in the fields. This happens during lambing season, the spring. December 25th was later picked to coincide with a Roman holiday.

Our calendar is out because of a miscalculation on the part of Dionysius who wanted a calendar that began with the birth of Christ. The mistake was made because it was es-

tablished from a 3rd century reference that Christ was born in the 28th year of the reign of Caesar Augustus. He in fact ruled 4 years before he was proclaimed Caesar Augustus. That plus the fact that there is no year zero makes our calendar out.

A fact of interest to Mr. Ballantyne is the Biblical reference of the star, plus the appearance of angels to the shepherds, both events involving cele-

tial appearances. He hints at some sort of parallel. Whatever the Christmas Star was, he feels this offers credibility to the story if any express a "myth" idea. It does mark the event of world influence . . . the birth of Jesus.

***The Christmas Star is a traditional Christmas presentation by McLaughlin Planetarium during December each year.**

—Imp.

We're Dreaming of a Turkey Dinner

From around the Glad Tidings office, we have collected together some very useable recipes for a Christmas dinner. Highly recommended, select those which will add excitement to your family's traditional festive dinner.

SHRIMP CHRISTMAS TREE

- | | |
|------------------------------|---------------------------------|
| 3 lb. fresh or frozen shrimp | 1 2½-ft.-high styrofoam cone |
| ½ c. salt | 1 12 x 12 x 1-in. styrofoam sq. |
| 2 qt. water | 1 sm. box round toothpicks |
| 4 lge. bunches curly endive | Cocktail Sauce |

Thaw frozen shrimp and place in boiling salted water. Cover; simmer until shrimp are pink and tender. Drain. Peel and chill shrimp. Wash, separate and chill endive. Place cone in center of styrofoam square; draw a circle around base of cone. Cut out circle; insert cone in square. Cover base and cone with overlapping leaves of endive. Fasten endive to styrofoam with toothpick halves. Start at the outside edge of base and work up. Cover fully with greens to resemble Christmas tree. Attach shrimp to tree with toothpicks. Provide Cocktail Sauce for dunking.

STUFFING

- | | |
|---|--------------------------|
| 1 loaf stale bread into fine bread crumbs | ½ teasp. pepper |
| 1 cup chopped celery | 3 teasp. sugar |
| 1 cup chopped onions | 1 teasp. sage |
| 1 cup butter | 1 cup raisins (optional) |
| 1 teasp. salt | |

Saute the onions and celery in the butter until transparent. Have the bread crumbs ready. Add last 5 ingredients to bread crumbs and lastly stir in celery-onion butter mixture. This amount should stuff a 10 lb. turkey.

SWEET POTATO CUPS

2 lb. sweet potatoes	Orange juice or milk
2 tbsp. butter or margarine	½ c. dark or golden raisins
2 tsp. grated orange peel	6 lge. oranges
½ tsp. salt	Marshmallows

Boil sweet potatoes until tender. Cool slightly; peel and mash. Add butter, orange peel and salt. Beat until fluffy, adding small amount of orange juice if potatoes seem dry. Stir in raisins. Cut slice off top oranges. Cut and scoop out pulp with grapefruit knife. Heap potato mixture into orange shells. Top with marshmallows. Bake at 350 degrees for 20 minutes or until thoroughly heated. Yield: 6 servings.

MOLDED CRANBERRY RELISH

1 3-oz. package raspberry gelatin	1½ c. fresh cranberries, ground
¼ tsp. ground nutmeg	¾ c. diced celery
1 c. boiling water	⅓ c. slivered almonds
1 c. pineapple juice	

Mix gelatin and nutmeg together; add boiling water. Stir until dissolved. Add pineapple juice. Chill until thickened. Stir in remaining ingredients. Pour into 5-cup mold or small molds. Chill until firm. Unmold to serve. Yield: 8-10 servings.

ROAST TURKEY

Wash turkey inside and out. Rub cavity lightly with salt. Stuff using 1 cup dressing per pound of turkey, and fasten opening.

Tie legs snugly against tail and place wing tips on back.

To cook: Cover top and sides of bird with fat-moistened clean cheesecloth, or greased brown paper, or foil. Place breast side down on a rack in a shallow roasting pan, with no lid, and no water, and roast according to chart below. Turn breast up during last hour of cooking.

Ready to Cook Weight	Oven Temperature	Total Cooking Time —	
		Hours	
8 - 12 pounds	325°	4 - 4½	
12 - 16 pounds	300°	4½ - 5½	
16 - 20 pounds	300°	5½ - 7	
20 - 24 pounds	300°	7 - 8½	

ENGLISH STEAMED PUDDING

Mix 1 cup ground suet, 2 cups bread crumbs, 1 cup sugar, 1 cup flour, 1 cup raisins, and 1 cup currants. Mix in 1 teaspoon cinnamon, 2 teaspoons nutmeg, and ¼ pound chopped nutmeats. Stir in 1 cup sour milk or buttermilk and 1 teaspoon soda. Mix well. Pour into a greased pudding mold (fill more than ⅔ full). Tie a greased paper over the mold. Place mold on rack in a large pan of boiling water. Steam for three hours.

CHRISTMAS PIE

- | | |
|------------------------------|----------------------|
| 1 qt. cranberries | 1/2 tsp. nutmeg |
| 3 lge. peeled apples, cored | 1/2 tsp. salt |
| 1 peeled orange | 2 tbsp. cornstarch |
| 1 c. raisins | 1/2 c. boiling water |
| 1 c. chopped English walnuts | 2 tbsp. butter |
| 2 c. sugar | 1 unbaked pie shell |
| 1 tbsp. cinnamon | |

Grind cranberries, apples, orange and raisins together. Combine ground mixture, walnuts, sugar, spices, salt and cornstarch. Add boiling water, gradually, stirring well. Add butter, stirring until melted. Spoon filling into pie shell. Bake at 400 degrees for 45 minutes; cool. Garnish with whipped cream if desired. Yield: 6 servings.

AMBROSIA FRUITCAKE

- | | |
|---------------------------|-----------------------------|
| 1 c. butter | 2 c. chopped pecans |
| 2 c. sugar | 4 c. sifted flour |
| 5 eggs | 1/2 tsp. soda |
| 1 tsp. vanilla | 1 tsp. salt |
| 8 oz. dates | 3/4 c. buttermilk |
| 1 lb. candy orange slices | 1/2 c. orange juice |
| 4 oz. shredded coconut | 1/2 c. confectioners' sugar |

Cream butter and sugar together. Add eggs, one at a time, beating well after each addition; add vanilla. Chop and combine dates and orange slices; add coconut. Mix in 1/4 cup of flour; stir to coat well. Sift remaining flour, soda and salt together. Add flour mixture alternately with buttermilk to creamed mixture. Fold in fruit mixture. Spoon batter into large greased and floured tube pan. Bake at 300 degrees for 2 hours and 30 minutes. Combine orange juice and confectioners' sugar; pour over warm cake.

CHRISTMAS-WREATH PUNCH

- | | |
|---|---|
| 2 6-oz. cans frozen limeade concentrate | 2 1-lb. 4 oz. cans pineapple juice |
| 2 6-oz. or 1 12-oz. can frozen lemonade concentrate | 3 1-qt. bottles ginger ale, chilled |
| 2 1-lb. 4-oz. cans unsweetened grapefruit juice | 1 qt. water |
| | 3 qt. chopped ice |
| | Christmas Wreath (see directions how to make below) |

In punch bowl, blend undiluted limeade and lemonade, grapefruit and pineapple juices. Just before serving, stir in ginger ale, water, ice. Then unmold Christmas Wreath on top of punch. Makes 50 punch-cup servings. Christmas Wreath: Wash excess color from 13 red and 13 green maraschino cherries. Arrange cherries, alternating colors, in bottom of 1 1/4-qt. ring mold. Pour on just enough boiling water to cover cherries; freeze solid. Fill to top with cold boiled water; freeze solid. Unmold.

OFFICERS' CORNER

A Group Presidents' Christmas List

"The twelve days of Christmas" — to say nothing of all the rest of the month — and 101 things to do! I will make me a wee list; do thou likewise: present for Uncle John — who has everything; invite for Christmas Day; jars of jam for Christmas boxes for shut-ins;

C.G.I.T. Christmas Vesper Service, December, Must attend;

Cranberry Salad recipe from Mrs. K.; Send my **SECRETARY'S ANNUAL REPORT to PRESBYTERIAL ADULT SECRETARY:** by December 29. No Saturday mail delivery, Dec. 30.

Remind Louise about **C.G.I.T. Annual Report;**

Remind **TREASURER** about this date. **GENERAL & SUPPLY MONIES** due;

Mend and press shepherds' costumes for Pageant;

Have Overseas letters and cards to missionaries away by Dec. 1;

Find out **who has our group's "Information for Adult Group Executives";** Our new Pres. will need it;

Contribution to Community Kettle; Look up **'Installation Service for Officers'** in Auxiliary's archives — for meeting, December 20;

Order **Advent Tryst "Peace"** 1972, W.M.S. Bookroom.

Suggest **W.M.S. buy 1973 study-books for C.G.I.T. & Explorers;**

Several ball-point refills for Christmas letters;

Clean silver — Cleanliness is next to godliness;

Serve at Sr. Citizens' Christmas Dinner, Dec. 11. **Mince pie - 2;**

AND — in the midst of all my busyness — not forget that Christmas is the birthday of the Prince of Peace. Peace and good-will to all!

SYNODICAL GIVINGS

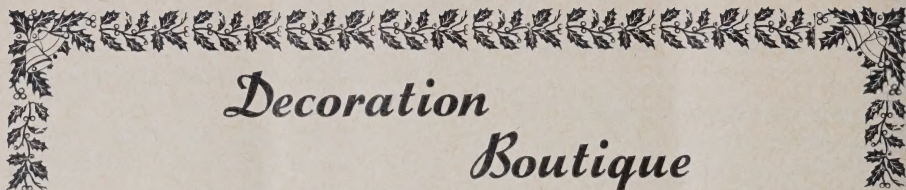
January - - - - - October, 1972

OBJECTIVE		1971	1972
154,435.00	Hamilton and London	\$ 71,396.96	\$ 78,727.35
160,756.00	Toronto and Kingston	74,300.00	80,700.00
22,536.00	British Columbia	9,536.36	8,857.07
76,761.00	Quebec and Eastern Ontario	30,513.60	33,045.30
24,562.00	Alberta	7,558.17	9,440.66
11,555.00	Saskatchewan	5,922.48	6,964.89
18,954.00	Manitoba and N.W. Ontario .	6,716.12	6,850.69
\$469,559.00		\$205,943.69	\$224,585.96

Special Gifts

5,075.70

We would remind local groups that General Fund and Supply monies should be forwarded by the Group Treasurer to the Presbyterial Treasurer as soon as possible — especially at this time of year. Special gift and legacy funds should be sent direct to the General Treasurer, Toronto.



Decoration Boutique

Creativity livens all the merriment of Christmas for those who express themselves in the celebration decorations they choose to add sparkle to their home. The peak of excitement comes if *together* you fashion out those things which express your thoughts of the season.

Making decorations doesn't have to combine the ultimate in artistic talent with the unlimited pocket book. A tiny bit of imagination can change what you already have into the conversation piece of the season, or if you do set out and buy all the materials for your decoration, you'll find you can copy those masterpieces in the boutiques at a fraction of the cost.

In our decorations, we have those which are assembled each year in a matter of minutes. In nearly all of them, candles are a must (and if you really want fun, make your own . . . they're easy!).

Miniature Holly Pitcher

The first is a most adaptable one. We've used a miniature pitcher and basin, but you could easily use a tiny cup and saucer, a unique cream pitcher, or any small and dainty piece of china. A few sprigs of miniature holly have been secured to the china with small loops of tape well hidden. Add a red velvet bow, bit of holly

around the base, and red candle . . . instantly a lovely bedroom decoration for a dresser. (The candle is inserted in a bit of styrofoam cut to the size of the neck of the pitcher.)

Partridge in a Pear Tree

The next also requires a minimum of material . . . a few sprigs of imitation pine, a few velvet pears and one partridge (easily secured in the stores), a bow and a candle. The color combination to go for is yellow and olive green, the usual color for the velvet pears. We've added a green velvet bow and yellow candle. The base chosen is a varnished antique bobbin (imagination can replace this with interesting wood shapes such as driftwood, but use wood). The wire on the pears secures them to the pine, the whole being secured to the bobbin with the ribbon, and a little hidden tape if necessary. The partridge also has wire, and is tucked into the hole on top with the candle, as were the pears. A matter of minutes creates a partridge in a pear tree.

Centrepieces

Ideas for centrepieces are limitless. A styrofoam base is excellent, or the foam florists use which is very inexpensive. A 50c block will do a large or two small centrepieces. Choose the shape best suited for your table. We chose a poinsettia arrangement, copied



from a design in a store, and our duplication was one-quarter the price. The trick is in choosing flowers with more than one blossom on the stem, with lots of leaves to cover large areas as the professional looking decoration is the one completely covered, with fasteners hidden. So, you simply cover your foam, put in a few thin tapers, add a couple of bows (secured bows by using long straight pins) and you've finished the easiest of all the decorations . . . a centrepiece. Another idea is to have a half-circle of foam, cover it completely with tiny light green leaves, and finish it stunningly with six or eight clusters of silver balls. (Buy tiny silver balls which are usually in clusters of three or four.) A most dramatic and impressive centrepiece unless you're in on the secret about how simple these are!

A further decorative idea is a styrofoam ring which leaves space for a two or three inch pillar candle in the centre. The ring can be covered according to the season with flowers

(large and small for variation) and leaves. The candle should be of complementing or contrasting colour.

Nut Tree

Another unique decoration (though not quite so instant) is a nut tree. The base is a cylinder cone, preferably a green one, or gold. The nuts are glued to the cone, then coated in shellack after (using a small brush). Cover the cone as completely as possible, add a few sprigs of miniature holly here and there (just poke the wire in) and a cute looking little mouse on top. You now own a "fun" decoration.

Door Wreath

For your door, cut a triangular shape from the foam. You then make a Christmas tree by covering this with pine cones, pods or any such dried material which has been shellacked (or touched on the tips with gold paint). Add loops of ribbon here and there, about three, a large double bow at the bottom, and a most warm and welcome greeting is ready for your friends. Wire loops or stick-on picture hangers, according to what you need, allow this to hang on your door.

As you read this, it may seem that the ideas are sketchy. That's intended. The fun of making decorations is to make your own unique piece, something only your home is brightened with. We've only given you basic ideas to challenge your imagination to finish. If you don't think you have imagination, stroll through the decorations department. In a few minutes you'll have more artistic plans than you can use in many Christmases!



a small reflection

by agnes pierce

The Bells of Bethlehem rang

It was Christmas Eve in 1945 after the Second World War, and we found ourselves looking out of our large front window near midnight at surrounding mountains in Nelson, B.C. I sat with our dear little baby in my arms who was born the day the World War ended. What rejoicing! War ended, a beautiful baby boy in my arms after eight years of marriage, a sky full of stars overhead, glistening white snow . . . and the Bells of Bethlehem would ring around the world it was announced, for the first time since the beginning of the war.

My husband and I sat in deep meditation at our window overlooking the Kootenay Valley and surrounding mountains. But what was the chief cause of our rapture in a world full of complexities clammering for our attention elsewhere?

Peace had come! Joy had come! The bells of Bethlehem would ring it far and wide. Peace is an Eastern word that is a word of greeting in almost all Eastern lands. War had ceased.

Then we thought too of the Love of God and that there was no limit to His power. A Light came out of darkness the first Christmas morn at the birth

of our Saviour, and although a helpless babe, yet King of Kings. It is not hard to picture the glorious scene. No woman can express what she feels when she opens her eyes to behold the face of her baby lying on her bosom. And no man who is not a father can know a father's love when he looks at the tiny helpless bundle that needs all his providing care.

There in Bethlehem's manger was perfect peace, joy, love and promise for all generations to come.

Gabriel's message to Mary was "hail highly favored" and St. Luke says when she heard the salutation "she was greatly troubled." But she answered "be it unto me according to thy word." Gabriel also told her "thou shalt call His name Jesus for He shall save His people from their sins."

What a stir there was when Jesus was born! Heaven was stirred when angels announced the great fact to shepherds, and they were then joined by a choir of angels. In the sky a special star appeared. The Magi were stirred and travelled far. King Herod was stirred and set about to more sinful craftiness by ordering babies under two years slain in his territory. Later He-

rod died a ghastly death, and he is a true picture of world power and its fate.

As angels broke the midnight silence and filled the air with melody and peace, so the Bells of Bethlehem rang after years of silence and filled us with the new yet old message in the mountain town at midnight. Let us say "Ring on Bells of Bethlehem;" may we stop in our rush this Christmas and draw near in meditation and deep worship of the King of Kings and Lord of Lords.

The Bells of Bethlehem will ring in your heart.

Notice to ALL treasurers

Re Official Registration Numbers for Charitable Organizations

Please be sure to have Form T-2052 filled in for your group at the end of the year and mailed to the Department of National Revenue, Taxation Div. This form is available at post offices and is not difficult to complete.

It is most important that this form be completed and sent in at the end of every year, so that your Group Registration Number will not be cancelled.

Rilla V. Adamson, Treasurer

TERMS OF REFERENCE MEMORIAL BURSARY FUND

- that it be called a 'Memorial Bursary Fund'.
- that it be administered by the Finance Committee
 - this committee to report yearly to Council.
- that each individual bursary not exceed \$100.00 in one year.
- that in order to be eligible, the applicant must be a student who is preparing for work within the Christian church and be recommended by a church with which they have been connected — the Finance Committee to have the final decision in each case.
- that in order to keep the fund open, we maintain a minimum of \$300.00 in the fund.

This Memorial Bursary Fund was recently established as an answer to repeated requests for a fund to which gifts could be given in memory of former W.M.S. members who had been called to Higher Service. Gifts to this fund should be sent to the Treasurer of the Women's Missionary Society, Room 100, 50 Wynford Drive, Don Mills, Ontario, in the same way that all other special gifts are sent.



Christmas Profile

"Why don't I buy my Christmas presents in August?" groaned Aunt Mary Guffen wearily, as she dropped into my kitchen rocking-chair. "People! Drove of them in the stores now! *Four* renditions of 'White Christmas!' And kids!"

"Have some tea," offered S.P., munching an apple. "It'll pick you up. Christmas *is* for kids."

"Underfoot — with three weeks to go yet?"

"It's Saturday," I remarked. "Underfoot is where they'd be in August. That's when they have the sales too — white sales, fur sales, furniture sales, back-to-school sales. Drove of people—"

"Just like at Christmas," murmured S.P., filling Aunt Mary's cup.

"But no Christmas carols — and no lovely Christmas decorations," I went on, industriously knitting two and purling three.

"I surrender," conceded Aunt Mary. "It's not that I don't like Christmas or people — but it's so busy and crowded — and my feet hurt."

"The first Christmas was crowded too," said S.P. "All the world was to be taxed". People walking on all the roads towards their native towns, Roman legions marching through, chariots dashing along, people at all the stopping-places. Joseph's feet must have been sore too when he and Mary finally reached Bethlehem — but 'there was not room for them in the inn'. You know what it's like trying to get a motel-room on a rainy night when the Calgary Stampede is on, and you've driven all the way from Oak Lake, Sask. Mary and Joseph must have felt the same way — only more so — forlorn and frustrated. *They* didn't turn up their noses at the stable shelter. But, if I know women, Mary must have wondered. Hadn't the angel mentioned 'Kingdom' for her baby?"

I continued: "And the first Christmas was a busy one too. Mary must have had much to do in the days before they left Nazareth — housewives about to depart on a journey do. You can't just walk out and leave a house — though a man thinks a woman can. She'd have to cook and bake the food they took with them — and wash and mend their clothes—"

"Well, we certainly cook and bake and clean enough for Christmas," declared Aunt Mary, "and we've added a good many things — Christmas trees — and cards — and, of course, Santa Claus — and —"

"All part of the original Christmas story, if you analyze them," mused S.P. "— good-will to men, angels' songs, star in the sky, three wise men — just modernized."

"But it seems so commercial nowadays. It's not easy to hear oneself, let alone the angels' song," said Aunt Mary, warming up to the subject again.

"But there are moments when the real spirit shines through. Think back over past Christmases. What do you remember? The house-cleaning, the crowds, the last-minute rush for presents — or what? What does Christmas mean to each one of us? Perhaps something different every year."

"Remember," I said, "the look on Bunty's face two years ago when he was a little 'nangel'," one of the heavenly choir with Gabriel. I *know* he was the one that was singing off-key, but he really saw the Star of Bethlehem."

"One Christmas that I remember," stated Aunt Mary in a reminiscent voice, "was the one when My Aunt Marg and my two cousins came. On Christmas Eve we walked home from the stores into a beautiful rosy western sky, and ate conversation lozenges — you know — 'I love you' and 'See me'. I'll never forget the magic of that Christmas sky. So I guess you're right, S.P."

"And the Christmas Eve just before Ginny was born. We were in this house only three weeks. You'd had the flu, Aunt Mary — and neither of us had baked Christmas cakes. On Christmas Eve there was Lois Autry on our doorstep with a Christmas cake she'd baked for us — and her John only three months old. Talk about the gifts of the Magi!"

"What's commercial about any of

those?" asked S.P. "Bunty heard the tidings of great joy; the heavens declared the glory of the Lord for you, Aunt Mary; and Lois brought a gift. She was busy, but she took time out."

"People do," S.P. went on. "The innkeeper was busy — all beds full, travellers calling for food and drink — but 'No Vacancy' was not his final word. He remembered the stable-stall — warm and dry, if not luxurious. The shepherds were busy tending their flocks — but they took time out to come and adore. Allie here takes time out to write notes with her Christmas cards. I wonder she hasn't a pen in her hand now."

"People like to get them," I defended myself. "Cards are pretty — but my notes are a visit with *Me*. It's my only talent. Right now I'm trying to finish this sweater for J.P. — while he's at hockey-practice."

"And who's going to sit with old Mrs. Carr while Mina Carr goes to the Christmas Carol Service?" twinkled S.P.

"Well," said Aunt Mary, getting a little pink, "I am. Mina gets out little enough. Conversation is one of my talents, and Mrs. Carr does like to hear about what's going on, especially in our Auxiliary. I can take time out for that. And don't worry — if we take people apart, we'll put them together again nicely."

"Time out at the first Christmas, time out in Christmases past, time out this Christmas — it's all —," began S.P.

"Prime time," finished Aunt Mary.

In Remembrance

Name	Church	Presbyterial
Mrs. Hazel Beatty	St. Andrew's, Hillsburgh	Brampton
Mrs. Marguerite Huxley	St. Andrew's, Hillsburgh	Brampton
Mrs. Helen Blair	Knox, Westport	Brockville
Miss (Molly) Mary Armstrong	Grace, Calgary	Calgary
Mrs. James Evans	Glenview, Toronto	East Toronto
Mrs. Norman Campbell	Knox, Guelph	Guelph
Mrs. Elsie Davies	St. Paul's, Hamilton	Hamilton
Miss Elizabeth Fowler	St. Paul's, Hamilton	Hamilton
Mrs. Fred Stephen	Presbyterian, Ashburn	Lindsay
Mrs. T. A. Bryan	New St. James, London	London
Mrs. T. P. Gillies	St. Mark's, Moose Jaw	Moose Jaw
Miss Jean Lindsay	St. Mark's, Moose Jaw	Moose Jaw
Mrs. W. F. C. Anderson	St. Stephen's, Ottawa	Ottawa
Mrs. Alex. Buchanan	Presbyterian, Manotick	Ottawa
Mrs. B. Alex McPhedran	St. Andrew's, Sarnia	Sarnia
Mrs. Pearl Staffen	Knox, Mitchell	Stratford
Mrs. Edith Snodgrass	Fairview, Vancouver	Westminster
Mrs. D. W. Hampton	Presbyterian, Weston	West Toronto
Miss Vivian McCormack	Victoria Royce, Toronto	West Toronto
Mrs. E. C. Roy	Presbyterian, Weston	West Toronto

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**I
M
M
A
N
U
E
L**

Such strange sounding name,
taken, as it were from
some archaic mothball era.

Or is it more than just a label
required for a newborn to give
a sense of identity.

GOD WITH US?

How utterly incredible that divine-like
quality could become contaminated
with earth-bound substance.

Esther McIlveen